

AMERICA

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Chronicle

Austria.—A conference on the subject of birth control was recently held and presided over by Dr. Hainisch, the President of the republic. Many suggestions were made regarding the best methods of meeting this evil, but the assembly concluded that all these expedients were useless until the principal cause of the increasing death rate could be removed, the poverty of the Austrian people. "How can you ask men and women," they said, "to bring children into the world when they have not even a roof over their heads, and when the outfit of an infant costs millions of kronen which they do not possess?" They admitted that every moral, social and sanitary consideration prompts them to protest against the crime of birth control. But religious restraint is too often not observed and "the love of children, so natural to the human race, and especially to Austria's kind-hearted people," we are told, "will come back to us only when the mortal weight of worry is removed from the country."

Public life seems overcharged with nervousness, as the air is with electricity before a thunderstorm. First of all, of course, the occupation of the Ruhr and the events accompanying it in Germany considerably influence conditions in Austria. The krone, which had been very steady for a long time, has of late had lower quotations at Zurich.

Some anxiety, too, was shown by Czechoslovakia and Jugoslavia because of Dr. Seipel's visit to Hungary for the purpose of negotiating a trade treaty. They suspected the Hungarians of preparing some secret scheme of war against them, but it was finally made plain to the statesmen of these countries that the matter was purely an economic one. The incident shows, however, in what a strained condition the nations are. A new disturbance, too, was caused by the Socialists, who have erected a crematory and are trying not only to introduce the practise of cremation, but to force it on the public as a law. Here in Austria the existing laws are against it, and the Cardinal Archbishop of Vienna at once issued an ecclesiastic prohibition against cremation. Fortunately the bulk of the people are far too sensible to be decoyed into anything like a religious struggle by demagogues eager to misuse such incidents.

On January 27, a great demonstration of the unemployed took place at Vienna. The procession of misery consisted not only of manual laborers, but of employees of banks, insurance offices and other private enterprises. The 130,000 unemployed asked for work. Those who had work for only three days a week instead of six asked for sufficient employment. It is unfortunate that political reform occurs at the same time as the crisis in industry. The Socialists take advantage of this situation to say that the covenant of Geneva has ruined the people. Things look very serious, and Dr. Seipel's splendid work may be in vain after all. Once more the people have made a heroic effort. They have signed more than \$4,000,000 for the gold loan to the State. This money came, not from the great banks or capitalists, but from the people, and represents the savings of those who were so sadly disappointed before when they entrusted the fruit of their labor to the State. The Austrian papers call this a most touching proof of the confidence the poor have in the future of the State and they say that the League of Nations ought to consider this well and fulfil its duty towards Austria at last. The news from Paris is favorable since every sign of good will was shown to the Austrian statesmen treating with the League of Nations. But Austrians are tired of promises and want real help at last.

The General Commissary of the League of Nations, Dr. Zimmerman recently gave an interview to the press,

in which he said that he was quite convinced that the Austrian problem would meet with a satisfactory solution provided Europe did not break up altogether. In the latter case, of course, the ruin of Austria too would be involved. The States standing sponsors for Austria have been joined by Belgium, Spain and Switzerland. Eighty per cent of the guarantees are covered by this time and the remaining twenty may be covered by Scandinavia and Holland. Dr. Zimmerman hopes that the credits will be given in time, but no foreign money has been offered as yet for the work of rebuilding on a firm basis the remainder of the French, Italian and Czech credits, on which, by consent of the League of Nations, Austrians are going to live until the great loan is ready for them. If this does not come in time, no one knows what will happen.

Egypt.—According to the *Manchester Guardian Weekly* a hitch has occurred in the framing and signing of the new Egyptian Constitution. In deference to the clamor

New Constitution of the Nationalist party, the Egyptian Government, which is drawing up the

Delayed Constitution, included the Sudan in the sovereignty of the Egyptian ruler, King Fuad. In the declaration made last year by the British Government recognizing the autonomy of Egypt, the question of the Sudan was expressly reserved for future negotiations between Great Britain and Egypt. When reminded of this, the Egyptian Government first decided to omit the Sudan reference and publish an official note explaining to the Egyptians why the British point of view should be accepted. But according to the *Guardian*, the Egyptians changed their minds, apparently in deference to pressure from the Zaghlul party, and handed their resignations to King Fuad. The King, however, did not accept them, hence the delay in the work of framing and signing the new Constitution.

Commenting upon these facts, the *Guardian* says, that when so much advance has been made towards establishing an Egyptian kingdom in alliance with Great Britain, it is to be hoped that negotiations will not be wrecked for the failure to find an agreed formula to cover the case of the Sudan. "All who are concerned for the future of Egypt," declares the Manchester journal, "must look to an early removal of martial law and restoration of liberty and free speech to Zaghlul and his supporters. Agreement on the Constitution will ensure this. It will be lamentable if tact on both sides cannot prevent the Sudan issue from delaying a settlement."

France.—In an address at the Washington Anniversary dinner at the American Chamber of Commerce in Paris, M. Louis Barthou, President of the Reparations Commission, paid tribute to the character of our first President. Following the eulogy, M. Barthou explained the reasons why France had occupied the Ruhr, asked America's support for her policy and declared that France

would not yield until she accomplished her purpose of making Germany pay for the damages caused during the war. In support of this view, M. Barthou said:

The United States was here at our side yesterday to defend the right. In demanding that she remain faithful to us in this friendship it is fidelity to right that we invoke. France, ravaged and menaced, has less need of glory than reparations and security. Where are her guarantees? She demanded of the Allies not the annexation but the permanent neutralization of the left bank of the Rhine which would assure her defense, her peace, her recovery and her work. To her were offered two interdependent alliances. Where are they? France has obtained neither what she demanded nor what was promised her. What would Washington say? France has no other policy than that of Washington. The peace did not give her what she asked. Is it then an indiscretion and unreasonable to demand, an abuse of confidence to demand, that which the peace did not give her? What other country has given an example of four years' patience toward an enemy who denies the obligation, either perfidiously or brutally? With this patience France has combined a tremendous effort for reconstruction. But is it just that the debtor who was the aggressor should evade his obligations? France has practised for a long time under the eyes of the world the policy of honesty which Washington recommended. But it is necessary that honesty be reciprocal or it will be deceit. For four years Germany seized all pretexts not to disarm and not to pay. France, justified by decisions of the Reparation Commission and rights written formally in the treaty which is a *charte commune*, has taken guarantees to assure her of the payments due.

It is false and stupid folly to tax her with designs of annexation, which are not in the mind of any Frenchman. But weary of having up to the present obtained nothing but shadows, she will not release the pledge till the aims of her reparations policy have been attained. All France is behind the Government. Washington said that Democratic States feel instinctively, but in the end the people come to realities. We have equal confidence in the sentiments and in the judgment of the United States of America."

Addressing the twenty-fifth annual dinner of the Republican Committee of Commerce, the President of the French Republic said: "Far from all thoughts of conquest or annexation, but resolute in assuring security and just reparations due in virtue of treaties, France will not permit anything to turn her from her aims.

Germany.—The United Catholic organizations of the occupied territory, representing 5,500,000 Catholics, with their Archbishop, Cardinal Schulte, have sent out a message to the Catholics of the entire world. The document states that the seeds of hatred which are now being sown by the renewed conditions of war will make impos-

*German Catholics
Appeal to World*

sible the reconciliation of nations in the spirit of Christ and in accordance with the peace program of Pius XI. German Catholicism has suffered severely, not only in the loss of its mission fields in the former German colonies, but also in the separation from Germany of territory that is predominantly Catholic. Should the plans against Germany now prove successful another blow would be struck at Catholicism which has already suffered so severely under the burden of the reparations and the calamitous fall of the mark. It would mean the ruin of the work laboriously accomplished by the Church through centuries, the absolute destruction of Catholic hospitals, orphanages, charitable and social institutions of every kind. Nothing in fact, but the generous alms sent from the United States and Holland have so far prevented this catastrophe. Passing over other disastrous consequences, the document then continues:

At a time when vigorous action was being taken against the social evil German Catholics must stand by helpless and see a whole series of Catholic parishes forced to establish houses of ill fame at the cost of their own taxpayers, a condition of affairs which German women regard as an unheard-of outrage against Christian womanhood and the honor of German women. It must arouse loathing and disgust that the very first measures taken by the French forces on their invasion of the Ruhr, was directed towards the establishment of such houses. To this is added the indignity that a Catholic population whose Christianity dates back almost to the Early Church, must behold itself guarded by the bayonets of uncivilized, pagan and Mohammedan soldiers.

The appeal next addresses itself to all men who stand for justice, peace and reconciliation, calling their attention to the misery and starvation which now claim their victims throughout all Germany, but in a very particular way among the Catholics of the Rhenish provinces, in consequence of the occupation. These are the questions it asks:

Has the world any concept of the starvation existing in numberless families? Does it know how many children die of undernourishment or premature maladies; how many mothers, exhausted and languishing, no longer can supply their children with nature's food; how many aged men and women sink into the grave through sheer privation? Does the world know the anguish of so many ancient families, now gradually impoverished and forced to sell to foreign countries for a mere trifle their cherished possessions, that for a time they may still be supplied with at least the most elemental necessities of food and clothing? Is it known how German art and science, which surely accomplished much for human progress, are hopelessly declining because they have not even the most indispensable means for their continuance? . . .

The engulfing waves of the misery of an entire people rise ever higher and a storm that will be destructive of all things is menacing even now, a storm such as our unhappy country has not known since the Thirty-Years' War. The catastrophe with which we are threatened means the beginning of the end of European order and civilization. Would that even, at the last moment, God might avert this doom!

We Catholics of the Rhineland, who wish to adhere to peace and international reconciliation in the spirit of Christianity, who unconditionally accept the principles of justice and peace, lift up our voices to the eternal and almighty Judge of human destinies with the prayer of Benedict XV: "Give Thou the rulers and people thoughts of peace, let the quarrels cease that now divide the nations, grant that men may again unite in love . . .

and at length give the storm-tossed world once more rest and peace."

The Catholic leaders of Germany, especially the Catholic Bishops, are in the most earnest and touching terms appealing to the people to keep their souls free from the spirit of hatred.

Italy.—Convinced that Masonic activities and Fascist ideals are contradictory of each other, Premier Mussolini proposed a resolution subsequently passed by the Fascista Grand Council, of which he is chairman, calling upon Italian Freemasons, who are members of the Fascisti, either to give up their membership in the Fascista National party or to abandon Freemasonry. The resolution of the Grand Council was as follows:

Fascisti and Masons

Considering that late political events and certain resolutions passed by Italian Freemasons give reason to believe that the Freemasons are following a program and are adopting methods which are in antagonism to those which absorb the entire activity of Fascismo, the Grand Council invites all Fascisti who are also Freemasons to choose to belong to the National Fascista party or to Freemasonry, because the Fascista can only recognize a discipline which is the Fascista discipline; can only recognize one hierarchy which is the Fascista hierarchy; can only recognize one obedience, which is absolute, devoted and daily obedience to the heads of the Fascismo.

The decision of the Council is expected to have profound effect on the national life in Italy. Almost immediately after the resolution was officially made known, four high officials of the Government, Signori Acerbo, Dudan, Rossi and Baldo resigned from the Masonic lodges to which they belonged, and it is announced that many Deputies are to renounce their Masonic affiliations or give up their seats in Parliament. The action of the Fascista Grand Council is looked upon as a direct blow against the political activities of the Freemasons, who for years have considered themselves a dominant power in the State and have given strenuous support to Italian political parties and Italian Cabinets, because of their Masonic affiliations. Commenting upon the Fascista decree, the *Osservatore Romano* does not close its eyes to the difficulties it is bound to meet in its application.

From long study of the question and judging from Italy's past experiences, the *Osservatore* declares that "Masonry, through the men whom it controls in the various parties, will balk at nothing to retain its strength." The great majority of the Italian journals expressed its approval of the Fascista resolution and declare that it will put an end to the long-standing control of the country's politics by outside influence. Writing in the *Giornale d'Italia*, Signore Farinacci, a member of the Chamber of Deputies, declares that the Fascista order strikes a blow at the Masonic groups. The Scottish Rite lodges, however, pretend that the blow is not aimed at them, and have sent out a circular, in which it is urged that all Masons who are also Fascisti, should adhere loyally to the decree

of the Fascista Grand Council. The *Osservatore Romano* declares such action "unnaturally generous on the part of the Masons." It further declares that it seems strange that the circular of the Masons of the Scottish Rite should urge their brother Masons, who are also Fascisti, to prefer Mussolini to the Grand Master. In an official statement, the Fascisti called their own movement "a dynamic and spiritual one, consecrated to the service of God and country, the result of an effort to free the land from every sort of subjection." It is hoped by all lovers of order and authority that the Fascismo, while fighting Freemasonry, will not erect itself into another underground power in the State, and that Premier Mussolini, who had already given many signs of a sense of justice and duty, will keep it in proper subordination to the constitutional authorities of the country. The Premier made it plain that if the Masons did not submit to the national will, they would be regarded as enemies of the fatherland. And it does not seem to be without good reason that the Fascisti blame the Cabinets and parties, which have allowed themselves to be controlled by Masonic elements, for the demoralized condition into which Italy has fallen three years after the World War.

Norway.—Lutheranism is slowly falling back and Catholicism is growing in strength. There is a vigorous parish life in the country now and Catholic organizations are in a flourishing state compared to former periods. Similar reports come from the neighboring Scandinavian countries, where Catholics now look forward to peaceful and successful developments. The British Catholic News Service records that two Religious Communities of men recently established themselves in Norway: the French Dominicans at Christiania and the Germany Picpus Fathers at Fredrikshalf. Their arrival had been preceded by the coming of the Sisters of St. Joseph from Chambéry, the grey nuns of St. Elizabeth from Breslau and the Sisters of St. Francis Xavier, who have their novitiate and mother house at Bergen. All the Sisters appear to be gaining the fullest respect of the Protestants in this country. The paragraph of the law which excludes the Jesuits from the kingdom has not yet been abrogated, but on the advice of leading ecclesiastics of the Lutheran Church, it was decided by the Minister of Justice to allow it to become a dead letter until it can finally be abrogated by legal measures. This cannot be accomplished at once. The Catholic News Service says:

The Catholic Church is not yet absolutely and entirely free, but many beneficial changes have taken place, and the future is encouraging. About the weakest spot in the Catholic life of the country is the entire lack of a native Norwegian priesthood, as practically all the priests are foreigners. But that will come in time. The need was foreseen by the late Pope before his death, when he said: "What is wanted most of all in Norway is a native priesthood and native Religious."

A beginning at least has been made at present in as far

as there are now two Norwegians in training for Sacred Orders.

The Ruhr.—Conditions have not changed during the past week. Hunger and resentment are growing more intense. Instances of sabotage are also reported. Several Germans have been wounded or killed by French soldiers under various circumstances. Arrests continue to be made, sometimes in large numbers. The most sensational instance was the arrest of a large part of the municipal administration of Bochum, the prisoners including the Ober-Burgemeister, four city attorneys and eighteen aldermen. The reason given was the unwillingness of the officials to assist the troops in making requisitions upon the people. The majority of these prisoners were released on the following day. About 600 other citizens are said to have been arrested in this single town. Mayor Haverstein of Oberhausen and vice-Mayor Schaeffer of Essen were both condemned by court martial to a two years' prison sentence and transported. With two exceptions, the mayors of all the towns and cities of the Ruhr district have now been expelled or arrested. It is stated that about 400 persons have been deported without further formality. According to a Reuter dispatch French troops completely sacked the Bochum Chamber of Commerce headquarters on the night of February 23. The raid is described as reprisals; the safes in the offices were forced, the archives strewn about the floor and the furniture destroyed. The residence of the Chamber's recorder is also said to have been looted. Accusations of "promiscuous looting and destruction" are made. On February 24, French soldiers seized a consignment of 12,000,000,000 marks, fresh from the Reichsbank, together with plates belonging to the bank. The Berlin-Cologne express carrying the money and goods was boarded by the troops and ransacked. Part of the money is said to have been the usual weekly consignment for the use of the British army of occupation. French police have also seized 77,000,000 marks intended for the payment of wages.

By February 25 the direct cost to France of the Ruhr occupation was estimated at 200,000,000 francs. To this must be added many indirect losses such as the depreciation of French currency. A strong opposition to "Ruhrism" is said to exist among the people in many quarters in France. It is pronounced among the workers.

On the morning of February 25 the French advanced troops into all the intervals which separate the bridgeheads of Mayence, Coblenz and Cologne. The bridgeheads themselves had been occupied since the armistice. The purpose of this extension was to establish an unbroken line for customs control. The Germans will consider this a new infringement of the Versailles Treaty. The French explain it as necessary to apply the penalties. The movement almost cuts off the English from occupied Germany. They touch it at one point only.

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Oregon Law and the Dartmouth Decision

JAMES H. RYAN, Ph.D., D. D.

TO say that the Catholics of America were astonished when they learned that the so called Compulsory Education bill had been voted a law by the people of Oregon is to put it mildly. This astonishment has grown day by day with the knowledge that other States are making attempts to legislate parish schools out of existence. Anti-private school legislation is on its face so un-American and contrary to the spirit of our institutions that few have experienced any doubts that in a judicial contest the right of Catholics to maintain private schools would be sustained. Both clergy and laity have come to the conclusion that the sooner this case is brought to the courts and settled, the better for every one concerned.

The records of the United States Supreme Court do not present a case that is an exact counterpart of the Oregon school law. If this problem, therefore, is carried to the Supreme Court, and the Administrative Committee of the National Catholic Welfare Council, speaking for the Hierarchy of the country, has voted to do so if necessary, the eminent judges of that tribunal will be called upon to decide an issue never before placed before them. Whilst parallels are lacking, cases containing some of the elements presented by the Oregon controversy have been decided, and in every instance favorably to our interests.

One particular controversy famous in the history of American law, the Dartmouth College case, presents many legal angles of the utmost significance at the present time. Dartmouth College was founded in 1754 by Dr. Eleazer Wheelock. In 1769 a charter was granted this institution by the King of England, and a corporation, consisting of twelve persons to be known as the "Trustees of Dartmouth College," was created. Dartmouth College working under this royal charter continued its educational service until, in 1816, the legislature of the State of New Hampshire, by three different acts, nullified the existing charter and established an entirely new corporation. The trustees of Dartmouth refused to accept the acts of the legislature and carried the controversy to the Supreme Court of New Hampshire, where, in November, 1818, it was decided in favor of the validity and constitutionality of the acts of the legislature. By a writ of error the case was then brought to the Supreme Court of the United States, and, in 1819, a decision, Mr. Justice Duvall alone dissenting, was rendered by the Chief Justice, Mr. Marshall, reversing the decision of the lower court and finding for the defendants. The acts of the New Hampshire legislature were declared null and void.

Daniel Webster, at that time a young lawyer of thirty-five, gave the principal argument for the trustees of Dartmouth College before the Supreme Court. It was a masterly exhibition of logic, legal learning, and sound common sense. The contention of Webster was that the acts of the legislature were not "the exercise of a power properly legislative." To take away rights granted by franchise is to confiscate, and this is the act of a sovereign power and can only come after trial and judgment. Section 10, Article I, of the Constitution of the United States guarantees the rights of corporations. "No State shall pass any bill of attainder, *ex post facto* law, or law impairing the obligation of contracts."

In *Fletcher vs. Peck*, Mr. Marshall had already decided that the act of the State legislature of Georgia, in nullifying the land grants which had been made to different corporations previously by the State itself, was unconstitutional. His decision was based on the principle that a grant is a contract in the meaning of Section 10, Article I, of the Constitution. By this decision Mr. Marshall "asserted the power of the United States to annul State laws passed in violation of the national Constitution, and throughout the Republic a fundamental principle of the law of public contract was established."

Whilst it is true that the State government has power over corporations, and more power over some than others, it is likewise true that where private corporations are concerned the rights of the State to interfere with them are strictly limited. Dartmouth College was an eleemosynary institution and, therefore, a private corporation. Its vested rights were protected by the Constitution and to destroy them, without the consent of the parties to whom the original grant had been made, would be to infringe on the rights of private individuals to possess property. The rights of Dartmouth College were just as sacred as the rights of an individual.

That Mr. Webster perceived the great significance of the case which he was arguing is apparent from his statement that

the case before the court is not of ordinary importance, nor of everyday occurrence. It affects not this college only, but every college, and all the literary institutions of the country. They have flourished hitherto, and have become in a high degree respectable and useful to the community. They have all a common principle of existence, the inviolability of their charters. It will be a dangerous, a most dangerous experiment, to hold these institutions subject to the rise and fall of popular parties, and the fluctuations of political opinions. If the franchise may be at any time taken away, or impaired, the property also may be taken away, or its use perverted. Benefactors will have no certainty of effecting the object of their bounty; and learned

men will be deterred from devoting themselves to the service of such institutions, from the precarious title of their offices. Colleges and halls will be deserted by all better spirits, and become a theater for the contentions of politics. Party and faction will be cherished in the places consecrated to piety and learning. These consequences are neither remote nor possible only. They are certain and immediate.

Chief Justice Marshall, so many of whose decisions according to his biographer, ex-Senator Beveridge, "have become a part of the living, growing, yet stable and enduring Constitution of the American nation," ruled that the law of the New Hampshire legislature was unconstitutional and that the charter of Dartmouth College "in the opinion of the court, after mature deliberation, is a contract the obligation of which cannot be impaired without violating the Constitution of the United States."

In coming to this conclusion Mr. Marshall went over very carefully the ground traversed by Webster. He held that Dartmouth College was a private eleemosynary institution and, as such, was eligible to all the rights and privileges of a private corporation. Because it happened to be an educational institution did not make its teachers public officers unless we were to admit that all colleges, *ipso facto*, are public property. The fact that a college has been incorporated does not make it a civil institution. The contract clause of the Constitution, therefore, protects the charter of Dartmouth College as well as of all private educational institutions. Otherwise no college would be founded in this country by private individuals. Mr. Marshall contended, and rightly, that no man would establish a college

believing at the time that an act of incorporation constitutes no security for the institution; believing that it is immediately to be deemed a public institution, whose funds are to be governed and applied, not by the will of the donor, but by the will of the legislature. All such gifts are made in the pleasing, perhaps delusive hope, that the charity will flow forever in the channel which the givers have marked out for it.

That the Archbishop of Oregon City, a corporation with ample powers to conduct charitable and educational institutions, comes under the provisions of the Dartmouth College decision seems certain. The laws of Oregon, Sec. 6998 (L. 1872, p. 127, Sec. 9), and also Sec. 7005, Sec. 6810, Sec. 7026 (Laws 1907, C. 129, Sec. 2), confer

broad powers on corporations organized for religious and educational purposes, and Sections 7024-25-26 and 7005 expressly authorize sales by a corporation consisting of Archbishops, Bishops and certain other associates, if desired. This franchise granted to the Archbishop apparently bestows abundant educational powers, and doubtless would be held within the protection of the rule laid down in *Dartmouth College vs. Woodward*. An additional reason for believing that the courts of Oregon would, in this case, decide in favor of the Archbishop, a corporation, is that in a previous case they held as unconstitutional an act of the legislature of 1913 which, in order to "protect cooperative associations by preventing the use of the word 'cooperative'" (Laws of 1913, p. 106) passed a statute forbidding the use of the word "cooperative" by any corporation. Previous to 1913, however, a corporation had been formed under the Oregon laws of October 13, 1896. This corporation was called "The Union Fishermen's Cooperative Packing Company." In 71 Or., 540; 143 Pac., 621, the court declared that the right of the Union Fishermen's Company to use the word "cooperative" as a part of its corporate name was a corporate franchise of which it could not be deprived by subsequent legislative act. In making this decision the court cited *Dartmouth College vs. Woodward*. A similar Oregon decision is *Liggett vs. Ladd*, 17, Or., 89-100 (21 Pac., 133).

From this brief review of the Dartmouth College case it appears that the Supreme Court will have an important precedent that should move it powerfully towards the decision that the Oregon so called Compulsory law, since it is violative of the vested rights of a private corporation, the Archbishop of Oregon City, is therefore null and void. Whilst it is true that the tendency has been to restrict more and more the applicability of Marshall's decision in the Dartmouth College case by the invocation of that all embracing power called "police power," nevertheless the decision still stands, and is quite generally acknowledged as a fundamental principle of our American Constitution and can be invoked, without doubt, to protect charitable and educational institutions menaced by the legislative assaults of a bigoted minority.

Lindsey, Sabbath and Marriage

ANTHONY M. BENEDICT, D. D.

THE statements anent the marriage and divorce problems in our country which Judge Ben Lindsey of Denver and Judge Joseph Sabath of Chicago, two distinguished gentlemen who, to judge from their experience, certainly ought to know, recently gave to the press, form interesting reading and give much matter for speculation, being, as they are, the very extremes of optimism and pessimism relative to the value of marriage

as a social institution. Which consideration, of course, is all that we can expect from them.

First, Judge Lindsey, whose success in dealing with juvenile delinquents has brought him country-wide fame, claims to prove, from the statistics on marriage and divorce, that marriage is a failure. For every marriage contracted in Denver in 1922, he says, there was a separation, and for every two marriage licenses issued there was a

divorce suit filed; and what is true of Denver is true, generally, of the whole country. That position, of course, is incontrovertible; it is a well established fact that the marriage bond nowadays binds only until the contracting parties desire to regain their freedom.

But when the distinguished honorable gentleman endeavors to show the reason why marriage has failed and to predict the future, he goes beyond his depth, so far beyond, in fact, that few thinking men will care to follow him. Marriage, he says, has proved a failure because young people today, ready to embark on the journey of life seeking a partner for the way, hesitate to enter upon a contract which has so often been broken that it seems to have no meaning. They see that marriage has failed, and "youth instinctively shuns anything savoring of lack of success."

And then he takes the big leap, when he says:

But the most significant reason is the broadening viewpoint of the present generation; its refusal to recognize as sin what convention has heretofore established as such. The whole thing is coming to a recognition of two standards, one that is and the other what is to be.

And the latter he explains: "That people may live together without being married in the conventional way."

The natural result from the calmness with which the learned Judge foresees the coming of this future state of things is that he advocates recognition and respect for the unmarried mother and for those unfortunate infants who are so wrongly called "love children." We cannot, it is true, blame those poor people who are in such a state, for only he that is without reproach may cast stones; but neither can we condone their sin and give them praise because the marriage bond might perhaps wreak havoc to their so called love. It is not the destruction of marriage, but a return to the first principles regarding it and a complete understanding of it that will enable marriage to keep its rightful place as the foundation of the State and the safeguard of its welfare.

Much more healthy in a model way is the position of Judge Sabath, who has tried about 6,500 divorce cases in his time. He landed from Bohemia at the age of fifteen, was married at eighteen, on a job paying three dollars per week.

Judge Sabath believes wholly, heartily and unreservedly in the institution of marriage, and wherever it is possible, he strains a point to discourage married people from seeking divorce. He believes in early marriage and advises people not to wait until they are in easy circumstances before they join their lives, for in order to secure the full happiness which this life in common should give them, they must first go hand in hand through the trials that are to be endured before that happiness can be attained.

Marriage means that two people have decided to live together. Not merely to reside together. I mean live. They have undertaken the conquest of the world together. And if they imagine for a minute that the world has got to be conquered first before they set out on the voyage, why, they are simply off wrong at the start.

To his mind, the great cause of divorce is that so many people enter the married state to see what they can get out of it, instead of seeing what they can put into it. In such a close union an occasional clash of the individual temperaments which make a generally harmonious whole is inevitable, and then a spirit of unselfish sacrifice is necessary to prevent the breach that may so easily occur. Well does the ritual, in the instruction preliminary to the conferring of the Sacrament of matrimony, exhort the couple about to be married to make sacrifices generously, adding:

If true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect the greatest measure of earthly happiness that may be allotted to man in this vale of tears.

And the Judge wisely adds a consideration which proves that, although he believes in early marriages, he is not in favor of hasty marriages; namely, that the marriage license should be issued in such a form as to delay marriages and give the contracting parties ample time to make sure of themselves, rather than to hurry them into it without realizing what obligations they are taking upon themselves. And his conclusion is an epitome of the Solomonic wisdom which a member of the judiciary should possess:

The law cannot guarantee happiness in marriage. The opportunity for married happiness is greater than ever, but no reform of the system is going to bring that happiness to the individuals. The individuals must go after it. They must learn what marriage is. They must learn its technique. They must learn how to play the game. The law may deal with the legal contracts involved, but only systematic education can deal with the more important factors. Yes, by all means let the youngsters get married; but let them first find out just what marriage is.

And there lies the solution, in solid reflection and understanding of what marriage means. "Eddy" Hart, who resigned his position as Chief Clerk of the Marriage License Bureau of Manhattan a few weeks ago after fifteen years' service, during which period he assisted in the tying of more than 500,000 matrimonial knots, says that one of the reasons for the great prevalence of divorce is that it is too easy to get married. Very few people that come in for marriage licenses seem to understand the seriousness of the step they are contemplating. "They expend," says Mr. Hart, "more thought in buying new garments or theater tickets. . . . A man spends twice as much time selecting an automobile as he does a wife."

A provincial humorist, who calls himself "Isaacs of Yukon," shows that good can be found even in the most hidden bypaths of life, when he offers this helpful suggestion: that the parties should first imagine that they are married during six months, in which time the prospective husband should make purchases for an imaginary kitchen, expend money for imaginary furnishings, and remain at home at imaginary times. Meanwhile she who hopes to be a wife should practise imaginary economy and wear imaginary gingham as an endurance test of making both ends meet. At the end of this time of probation, if they are still willing, they may get married.

A recent news note from England gives us one of the

motives which cannot produce successful marriages. Some of England's unemployed, it tells us, are marrying because the unemployment dole is increased when the man out of work takes a bride, and frequently he profits through the fact that his newly-found spouse can procure employment more easily than he can.

The ideal married life, of course, is that in which there would never be any serious differences in opinion, any quarrels between husband and wife, any financial or physical worries. And it does seem hard to make one person live with another who is undeserving of social or marital companionship. But the parties who contract marriage go into it with eyes open; the experience of the ages warns them that their marital bark will at times be in danger of foundering on the rocks, that occasionally they will encounter stormy seas, that the god or goddess whom they adored in the days of courtship will disclose feet of clay in the profoundly greater intimacy of married life, and, knowing all that, they take each other for better or worse, until death part them. Why then, should they complain if at times the dose of the "worse" they experience is stronger than the blessings of the "better"?

There is at least one consolation among all the ills to which the married are heir. It has just been discovered that, since suicide statistics show more unmarried than married victims, marriage leads to health and longevity. "It is not good for man to be alone"; therefore so called "single-blessedness" and the loneliness resultant upon it lead to introspection, brooding and despair, while the married man, on the other hand, is so much occupied in thinking of and providing for others that he has no time for brooding. Which argument proves that it was only a disgruntled bachelor cynic who answered, when confronted with statistics that showed that married men live longer than bachelors, "They do not really live longer; it only seems longer!"

What Language for the Philippines?

F. J. SCOTT

THE need of a common language in the Philippines has been most generally admitted. This was one of the foremost recommendations of the Wood-Forbes report and the Governor General is still urging it. In his Thanksgiving message he spoke of the two great obstacles to national solidarity for the Filipino, the geographical separation of the Islands and the number of different dialects which are still in use. Authorities have stated that there are thirty-eight varieties of dialect to be found here, without counting the shades of local patois. And the difference between them is quite as great as between English and French or Spanish. So that if there is no common language between them, some of the natives are as much strangers to others as they would both be to an American.

No one however regrets this state of affairs more than

the progressive Filipino himself. The "rising generation," as the younger element of students and voters are spoken of by their elders, are most earnest to unite their people by a bond of common tongue. And the Democrats, the young blood in politics, who gained many seats in the last election, were the first to introduce English in the legislature. For English is the common language advocated by this younger party, and in theory at least, it is the most logical choice. The English language is more commonly spoken and taught in the Islands to-day than was the Spanish during the dominion of Spain. Wherever the public school has penetrated the children of the place have been taught English. And even in private schools approved by the Government, English was expected to be the official language. Some of the higher schools under Spanish control did not quite exalt it to that place: but at least most made an effort to have it taught.

So in theory there should have been no obstacle to the spread of English as the common language. But here as elsewhere, human nature and old predilections are stronger than theory. The older generation of Filipino politicians, professional and business men were educated in Spanish and speak it as a natural tongue. It was until 1922 the official language of the Legislature, both spoken and written, and not infrequently the language of the courts. Many doctors, lawyers and most of the clergy (native) speak very little else besides their dialect and even now make little effort to learn English. These possess Spanish as a natural language and see no need of learning another. On the other hand, the "rising generation" educated in the public schools possess English as a common language and although some know both languages, many others who were never under Spanish influence, know only English.

With the need of a common language so evident, the question now arises whether there shall be one or two languages chosen. Of course English is "in possession" as we might say, and the conditions for making it universal are far more favorable than for Spanish. Almost 1,000,000 children are at present in the public schools and all their books and lessons are in English. The lovers of Spanish apprehend from this a gradual disappearance of that language in the Islands and there is a strong propaganda to retain it. One member of the lower house proposed to have Spanish taught in the public high schools on an equal footing with English for its value to the Filipino. But the expense entailed and the confusion to the student from an effort to master two strange languages caused the assistant director of education to oppose the plan.

But the Spanish newspapers and magazines continue the propaganda. Arguments for the retention of Spanish on an equality with English are multiplied *sine fine*. The relations of Spanish and the Philippines in the past are continually featured in some or other of the Spanish publications and frequent allusions to *Madre España* are made in prose and verse. It is allowed of course that English

is necessary, but mainly for business purposes, but for culture and social intercourse and for preserving the refinement of language, Spanish must never disappear from these Islands.

One representative declared publicly that he would never use the English tongue as long as England or America held unwilling people in bondage. It was not the language of freedom. And one Spanish paper made a big feature of this and showed how Spanish was far more fitted to be the language of an independent Philippines. The way the editor arrived at his conclusion was more literary than logical. Still another Spanish editor advocated the use of Spanish because it was the language of the revolution against Spain and the tongue of their national hero, Rizal. Emphasis is given to the example of America, where Spanish is taught in some colleges and public high schools. But as it is not a question of a common language in America but merely of commercial opportunity with the Spanish speaking neighbors, the example does not quite touch the situation here.

Millions of dollars have been spent on schools and teachers to spread English as the common language of the Islands. The entire public school system is conducted in this language and it is unthinkable that the Government could finance a second system for the teaching of Spanish, especially where it is not known. Even the English taught has been criticized for its poor results and the effort to teach two strange languages would lead to worse

conditions. No one questions the value of Spanish for successful work here just at present. But the future commerce of the Islands will be mainly with English-speaking countries; and the nearest neighbors, China, Japan in the south, and Australia, make far more common use of English than of Spanish. Of course sentiment and old predilections favor the latter and there is some commercial bond with Spain. But it is very small in comparison with the English-speaking trade of the Islands and as the Government and educational ambitions are based on America's, it would be retarding the progress of the Islands to put any obstacles to the spread of English as the common language.

The *National Forum*, a monthly review of the National University, edited by its president, Camilio Osias, declares "English is bound to triumph in the Philippines. With the continuation of the present system of education we are assured that English inevitably shall become the official language. The champions of English in this country should have patience and prudence. The lovers of Spanish and the dialects should have no fear: Spanish and the principal dialects shall live." What is sought for the Islands is the best, most efficient and most economical method of removing the present confusion of tongues. And whatever faults the school system of the Islands may have, it cannot be denied that it is the only existing means of bringing together in any sort of intelligent unity the inhabitants of these widely scattered Islands.

Catholicism and Publicity

JOHN B. KENNEDY

IN European countries the gentlemen who, like Bunty, pull the strings, have a simple and happy phrase which they apply to satisfactory media of their propaganda: they call it a "good press." When journalistic gentlemen become unduly critical and even abusive they are termed a "bad press" and spanked and sent to bed by the simple process of denying their owners political patronage and by putting the editors in jail when a sufficient legal excuse can be found for so doing.

In America, Catholicism, as an establishment, has neither a "good press" nor a "bad press." On the whole, the Church here has a press that is largely indifferent. There is, among newspapermen and magazine writers and editors generally, unless they subserve definitely anti-Catholic or anti-Christian interests, a wholesome regard for the Catholic Church and especially for the Catholic clergy. But this does not usually find translation into receptiveness unless there is something definite to be received; it results in a negatively favorable rather than a positively favorable atmosphere.

Many and urgent complaints have been voiced by Catholics concerning a lack of interest in Catholic activities on the part of the press. AMERICA has printed articles and letters by intelligent critics who profess surprise at the frequent appearance of items concerning Protestantism and its ministers, whereas Catholic news, they think, is rarely presented, and, when presented, not presented well.

In certain sections of the country there is unquestionably, a tendency to give the Church as little favorable attention as possible. It is natural that Catholics living in these sections of the country resent the indifference of the press to the merits of the Church and the too lively interest of that press in the misdeeds, real and alleged, of those who happen to be members of the Church. But this press attitude is not peculiar in its relation to persons or things Catholic.

I do not think any careful newspaper reader will challenge the truth of the statement that in recording the occasional frailties of gentlemen of the cloth, those few who happen to be Catholic receive no more riotous notoriety

than the many who happen to be non-Catholic. There are, I repeat, sections where Catholic misfortune is disproportionately projected; just as there are sections where the brave knights of the Ku Klux Klan are permitted to break the law by masking not only their benign features in public, after the manner of Turpin, but by modestly screening their automobile license plates from the curious.

When we come to inquire whether there is anywhere a positive attitude of friendliness on the part of the press for the Church I think the testimony of Mr. Peter B. Kyne, a celebrity in the world of fiction writers, is pertinent. In the *New York Herald* recently, Mr. Kyne, who happens to be about the highest-paid short story artist in America, recalled how, with the cordial consent of Mr. Ray Long, the country's leading fiction editor who controls the editorial destinies of the *Cosmopolitan Magazine* and allied publications, he dressed his well-known character, "Cappy Ricks" in khaki and put him to work as a Knights of Columbus secretary. The stories appeared in the *Cosmopolitan Magazine* of August and September, 1919. After their publication Mr. Long told the writer of this article that he was receiving numerous complaints from various parts of the country, one ingenious correspondent even suggesting that he print the Pope's picture on a subsequent cover of the *Cosmopolitan*. Mr. Long, being a specialist in his profession, did not propose to permit prejudiced readers to edit his magazine. The attack was switched to Mr. Kyne, who states that he received letters of abuse by the score, "the vilest coming from ministers of the Gospel" (*sic*). This case is not sporadic. I know many editors who have shown me letters of abuse received after they had printed adequate accounts of Catholic events. As a rule, they are much too busy to pay serious attention to them; for it is a tried and effective rule in most newspaper and magazine offices that the correspondent who controverts principles and not facts falls into the convenient and expansive category of "nuts."

There is another angle to this view. I recall being partially instrumental in having two of the largest weekly publications in this country publish articles concerning the work of the Knights of Columbus. Both editors, men of the utmost honesty and unfeigned friendliness, received stacks of letters criticising unfavorably these articles. Every one of the letters shown to me was written by a self-proclaimed Catholic. And their criticism, in some instances bitter and personal, did not regard anything the article contained but something omitted from them, which the correspondents thought of undue significance. As though there was not sufficient reason for rejoicing that unrestricted recognition had been accorded the Knights! Under the circumstances the attempt to persuade these editors to publish additional articles concerning K. of C. activities was not rendered easier, yet both editors did publish other articles.

There are numerous instances where certain men in

power in the press are partial to non-Catholic causes and treat them with partiality. And if statistics bearing upon so indeterminate a problem could be obtained and adduced, I have no doubt that the editors, managing, city, fiction, sports, etc., partial to non-Catholic institutions exceed in number those partial to Catholic institutions. But where does this lead us? Do not American non-Catholics exceed in number American Catholics? I recall that when one of the most prominent and picturesque figures in American journalism, a celebrated freethinker, was persuaded to stress the merits of a great Catholic poet, those who in their humble enterprise had persuaded him to do so were merrily assailed by not inconspicuous Catholics; and it may be interesting to remark that the celebrity perceived the merriment of the assault with a keener relish than the entrepreneurs.

For one, I believe that we Catholics can easily become supersensitive about lack of recognition in the press. We are prone to forget that events such as the death of Pope Benedict XV and the election of Pope Pius XI, the death and obsequies of Cardinal Gibbons, were covered, on the whole, with dignity and thoroughness. For one, I have always maintained that the Associated Press account of the demise and funeral of Cardinal Gibbons was painstaking, thorough and not only acceptable, but eminently praiseworthy even down to the often neglected detail of terminology. Of course, the Church occasionally suffers from journalistic carelessness, and American Catholics are sometimes mortified to find European canards accorded distressing prominence in the cables. It should be remembered that it is not always easy for those at the source of news in Europe, even when they are favorably inclined, and as a rule they are, to obtain authoritative statements from qualified ecclesiastical sources.

Unfair almost to the point of bigotry would be any assertion that the metropolitan press, at least, is non-receptive to authentic Catholic news and the views of highest Catholic authority. If we turn to measure the relative hospitality accorded Catholic and non-Catholic news in terms of the printer's stick we run the risk, through accusing others of prejudice, of confessing our ignorance; for the news of the day has about as much importance in determining comparative space values of religious events as the views of the gentlemen who happen to control the space.

We have, now, an efficient source of Catholic intelligence in the N. C. W. C. news service. It is not infallible; but nobody who knows anything of journalistic technique will deny that it is industrious and enterprising. By reading their diocesan Catholic weekly the Catholics truly interested in Church movements and news of those movements and personalities prominent in them, can receive adequate and edifying information. As for our place in the sun of the secular press the test of prejudice can easily be applied after the test of news has been satisfied. The trained newspaperman who is a Catholic

can diagnose news just as readily as the Catholic physician can diagnose influenza; and if he is called in for advice where publicity for Catholic events is desired, if he prescribes action that fills technical needs, and if that action signally fails, then, and not before, it is time to inquire into the probability of prejudice which, if found, should be dealt with, and which can be dealt with. But that, to conclude, as we opened, with the cliché, is another story.

Thomas B. Connery, Editor of the Old School

JAMES J. WALSH, M. D., PH.D.

WITH the death of Mr. Thomas B. Connery at Atlantic City on February 10, the last of the old school editors of New York newspapers passed from us, and his death furnishes an opportunity for contrast between the old and the new in journalism. His life was a landmark in the newspaper world of the last quarter of the nineteenth century. For more than a dozen years, from the early seventies until the middle eighties, he was managing editor of the New York *Herald*, in the heyday of that paper's career, when it was known and quoted all over the world and was considered the mouthpiece of American opinion, much in the way that the *Times* was quoted for England, or *Le Temps* for French opinion. More than that, however, the *Herald* had come to be looked upon as perhaps the greatest newspaper in the world, because of the use of its prestige and its funds to add to human knowledge by distant exploration. The dozen years of Connery's editorship saw the Stanley expeditions, the Jeannette expedition and many other extraneous activities that added to the *Herald's* prestige.

Mr. Connery made the address to the graduates at Fordham, in 1884, the year that I was graduated, and it has always been a warning to me, when called upon in these later years to address graduates myself, and such occasions have not been rare, not to take my address too seriously, for whenever I have tried to recall what Mr. Connery said to us out of the depths of his wise experience of some fifty years of life at that time, my memory has proved sadly deficient. There is not a single thing that he said in that address that I can remember, except a joke at the beginning of it, with regard to sunspots as possibly accounting for his presence as the commencement orator, for about that time it had become the custom to attribute everything, storms and unusual heat or cold to sun spots. Of course I am not surprised that I cannot recall very much of his address, for I had just made one of the commencement orations myself on the subject of the "Relations of Church and State" in which I had settled to my own satisfaction at least, and I felt sure to the satisfaction of everyone else who would look at them reasonably, all the vexed questions connected with these two important institutions.

I wish I could settle these difficulties half so satisfactorily now.

Mr. Connery was very much in the limelight of publicity, in New York City at least, at that time, for there had been a recent break between him and Mr. James Gordon Bennett, Jr., a younger man by several years than his managing editor, over the policy of the *Herald*. There were a number of rumors current as to the reason for this break and those of us who were seniors that year, and especially those among us who had been on the college paper as editors during the preceding year, and felt that as journalists we must keep in touch with everything in the journalistic line, were very much interested in these surmises. As the medical editor of the *Herald* in subsequent years, when Mr. Bennett was still alive, I would be very much inclined to think that probably no one ever knew the true inwardness of the rupture between the two men, except the men themselves, and that it was not unlikely to have been due to a caprice of Mr. Bennett, who always resented it if anyone seemed to occupy a position on the staff of the paper that gave the slightest hint that perhaps he and not Mr. Bennett was responsible for whatever success was attained. Bennett often kept men for many years on the *Herald*, but never for a moment after they ceased to be subordinates in his eyes.

It would be easy to surmise, at least one good reason beyond this, and I for one will certainly be surprised, if some autobiographical notes of Mr. Connery do not reveal this. In the early eighties we had just come to a parting of the ways in journalism here in New York City. Old-fashioned newspaperdom and new-fangled yellow journalism were at dagger's points. Albert Pulitzer had come to New York and established *The Morning Journal* and proceeded to print all the scandals there were and a few others besides, manufactured, perhaps, for the purpose of attracting readers. In spite of a tradition, old and often exemplified, that it was impossible to establish another morning paper in New York, so well entrenched were the older papers, he succeeded in gaining a foothold. The pervasive power of scandalmongering proved that there was one way to crowd into the newspaper world. When the elder Pulitzer, Joseph, came from St. Louis, having bought the *World*, and proceeded to temper journalism of this new order by a real genius for news-gathering in every line, the question in every newspaper office in New York was how far this newer policy should be followed in order to gain new readers, but above all in order to prevent old readers from taking up with the new journals.

It was generally believed, then, that it was something connected with a change of policy in the treatment of news that was the real ground for the break between Bennett and Connery. One thing is certain that about the time that Connery left the paper the *Herald* columns became much more hospitable to details of news to which its readers had not been accustomed before.

Connery's first experience at journalism had very prob-

ably been at Fordham in the old days of the *Goose Quill*, the first paper ever published at the college, and which owed its foundation to John R. G. Hassard who was later to be so prominent on the *Tribune*. The principles imbibed at Fordham probably made it impossible for Connery to take up, in any conscience, the new scandalmongering, thus throwing aside the magnificent news provision which had given the *Herald* the greatest prestige of any newspaper on the continent.

However that may be, Mr. Connery, backed by some friends who had faith in his ability, took up the editorship of a new morning paper, the *New York Truth*, which was destined, however, to have but a very short life. People had obtained a taste of the savory morsels of scandal and the spicy details of sex crimes which characterized the new journalism, and it was hard to find an audience of readers for a new journal, who could forego them. Conservatives clung to certain of the older papers which had not yet yielded to the new fad, and the *Truth* faded into "innocuous desuetude." Probably most of us at Fordham will recall it better because of a jest of Monsignor Capel on commencement day, than for any other reason. Mgr. Capel was a distinguished London ecclesiastic who had figured as an important character in London society in one of Lord Bacon's novels—our generation knows this author better under another name, that of Disraeli. When asked to say a few words at commencement after Mr. Connery's address, Mgr. Capel said among other things, that he wondered just why a paper should be called the *New York Truth*, for he did not know whether we New Yorkers meant to differentiate our special kind of truth from every other truth in the world and felt that our truth needed to have a representative journal to express it properly.

After the failure of *Truth* Mr. Connery became editor of *Once a Week*, published by Peter F. Collier, at that time just beginning the great career of the house of Collier's. This afterwards became the *Collier's Weekly* that we know at the present time. In those days the weekly journal was said to be gradually yielding to the Sunday editions of the newspapers, it was thought that between the latter and the great monthly magazines no field was left for the seven-day periodical. I believe it was Connery who first made it clear that there was a distinct place, even in the new order of journalism for the weekly event in American life, and that it might be made a forum for criticism and views of all kinds, that would make it a valuable factor in the intellectual life of the country. Many a weekly has gone out of existence since, but Collier's has maintained itself, perhaps as the result of the incentive that Connery's journalistic genius gave it.

President Cleveland appointed Mr. Connery *chargé d'affaires* at Mexico City and that position provided him the opportunity to gather such observations on Mexican life and manners as furnished material for considerable writing, short stories and novels in subsequent years. This

was before the days of best sellers in our modern sense of the word, but Connery's books sold well above the average. The best known of his stories was *Don Tiburcio*, a tale of life in Mexico. He continued to occupy himself in this way until he was well beyond three score years and ten. His interest in intellectual matters never failed and his faculties continued to be acute and interested in live questions of the day until the end. Before the war he used to come to lectures of mine rather regularly and evidently was stimulated to renewed interest in problems of various kinds on such occasions. He was very much interested in the "Authors Club" and had a great many friends among prominent literary men in and about New York who valued him very highly. During the years since the war he had been in retirement at Mamaroneck, whence he went for a recuperation period to Atlantic City, the scene of his death.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department

Beatification of Cardinal Bellarmine

To the Editor of AMERICA:

I just received a letter from my brother in Rome, the Rev. Camillus Beccari, S. J., Postulator General in the Cause of Saints, that the beatification of the great Jesuit Cardinal Bellarmine will take place on May 13, and that special seats on the *Tribuna* in St. Peter's will be reserved for our party which leaves here on April 18 and is due in Rome on May 5.

Certainly nothing could be of greater interest to the readers of *AMERICA* than the beatification of this great Jesuit and the fact that the magnificent ceremonies can be witnessed by Americans from the most advantageous position in the great Basilica of St. Peter.

New York.

F. M. BECCARI.

The Drug Crusade

To the Editor of AMERICA:

There can be no objection to the sentiments expressed in the abstract given in the *New York American* from the current issue of *Columbia* on the subject of narcotic drug addiction. There is every objection to the Knights of Columbus officially joining with the Moose, the Elks and almost every other organized body in the country, except the Ku Klux Klan, in the "Drug Crusade," organized by drug law promoters to solve the drug problem by the Ballyhoo propaganda now centering its influence upon Washington. "The more cats, the more cat fights," is no truer than "the more drug laws the more drug addicts." The father of the drug laws was the promoter of a drug cure. All the laws he put over in the State of New York have been wiped off the statute books. The same thing is being worked now in the national capitol by his successor backed by almost every form of organized bodies, civic, labor, social, religious, political and legal. The only unrepresented portion of the communities are the addicts who are the ones to be cured and the doctors who are the ones competent to cure them, if any one can do it.

There is no better source of information on the present narcotic drug situation in this country than the two speeches delivered on the subject by Dr. Lester D. Volk, in the present Congress, of which he is a member. Dr. Volk's request for an investigation by Congress has been endorsed by the American Medical Association.

Unfortunately little is heard by the general public of the scientific, the humane and the intelligent discussion of the subject. The Ballyhoo boys who "work up" drug cure propaganda and fill the air and the press with their tumults and their cries smother all sane discussion of this subject.

New York.

JOHN P. DAVIN, M. D.

*Executive Secretary,
New York Medical Association.*

Comparison of Standpoints

To the Editor of AMERICA:

Two articles dealing with the drama in the issue of AMERICA for February 17, suggest many interesting comparisons of standpoints in judgments and comments upon plays. Here, briefly, are cited two or three instances. The play of "Secrets" is especially commended in one of these articles as a most delightful play "to which we can take all our young friends when they come home for the Easter-holidays." The "young friends" are presumably, Catholics who do not share quite to the utmost the sophistication of the modern youngsters, and for whom, therefore, some care must be taken in the selection of their amusements. This is the comment upon "Secrets" in the *Bulletin of the Catholic Theater Movement*, indicating why the play is not submitted for the White List:

"Secrets." By Rudolf Besier and May Edginton. For the first half of this play, a hopeful playgoer might be led to believe that a story of love and duty and mutual respect would round itself out in a grateful presentation of a happy ideal of married life. Sin intervenes to disturb this impression, is dealt with after a merely worldly fashion, and there is a consequent letting down in the spirit of the play. The critic of the *Sun* explains: "What is meant by 'Secrets' is evidently the secret places of marriage, so deep, and with roots so deep-grown into the very beings of the truly married, that no one but themselves can ever understand and know them; and then only in the high, rare moments of life." It is hard to realize these "moments" when there is no implication of the spiritual side of Christian marriage, no recognition of sin, not merely as a social error, but as a transgression of the laws of God.

The reason given by the same writer in AMERICA for the failure of the so called miracle play the "Tidings Brought to Mary" was that "the public was unwilling to be harrowed." From the standpoint of the Catholic Theater Movement, another, and more significant reason, for this failure was that the spirit of modernity deprived the play of true Catholic inspiration. A Catholic journal was thus quoted in confirmation: "Though religious in tone, it has not the real Catholic touch of wholesome joyousness and hope but the impression created is rather of despondency and morbidity." It can be readily understood that a genuine miracle or mystery play would have no appeal to the producers who "took a chance" with the "Tidings Brought to Mary."

In the second of the articles in question, the plays of John Drinkwater are dealt with. While the art of the dramatist, not the wholesomeness of his product, is the subject of an admirable piece of criticism, it may not be amiss to submit this note by the Catholic Theater Movement on his "Mary Stuart":

The "Catholic Encyclopedia" says of Mary Stuart: "There can be no question that she died with the charity and magnanimity of a martyr; as, also, that her execution was due on the part of her enemies to hatred of the Faith." It could hardly be expected that Mr. Drinkwater would be influenced by this view of the unfortunate "Queen of Scots," nor is it a matter of surprise that he has ranged himself with Froude, Swinburne and the rest in bitterly attacking her reputation. Were Mary Stuart the greatest sinner in all history, it would be nothing short of a crime to make her career doubly infamous by using it to bolster up a modern instance and plea for degeneracy. That is what Mr. Drinkwater has done with, it must be conceded, a sophistication worthy of Wells, Galsworthy or Shaw. He has cruelly disappointed the many thousands of American playgoers, who were deeply moved and inspired by his Abraham Lincoln.

It is uncomfortable to speak of art values and of moral values in the same breath but there are times when it seems expedient to do so. Drinkwater's "Mary Stuart" is a case in point. Those who saw the play during its brief career upon the New York Stage will realize that to describe it as bolstering up "a modern instance and plea for degeneracy" is a somewhat euphonious description of what was evil and offensive in the performance. And yet "Mary Stuart," under distinguished patronage, was chosen for a "benefit" for a Catholic organization, much to the discomfiture of priests and laymen who naturally enough could not know in advance what kind of play their presence was supposed to sanction.

New York.

ALFRED YOUNG.

Women at Home and Abroad

To the Editor of AMERICA:

It is pale encouragement for Catholic women to be told by those who were reluctant to enfranchise them, that they should use their vote although they were better without it! No such campaign was ever waged against cinemas, dress displays, and fashionable distractions of all kinds that drew a woman from her home, as the campaign waged against the danger of her going once in a number of years to record her conscientious views on the needs of the nation. Hence, allowance must be made for the indifference of Catholic women, among others, to the use of the vote.

The whole question has been too much affected by the Protestant atmosphere of our civilization, which has permeated even Catholic circles, so that woman's spiritual interests are too often subjugated to her physical qualifications.

The Reformation dissolved convents; and consistent Protestants today maintain that wifehood and motherhood is the highest office to which women can aspire. The notion of the home as primarily a place of material comfort, tempting dishes, piles of silky linen, downy pillows, and luxurious armchairs, is most un-Catholic, yet we find it currently accepted. The palate-tickling "stunts" as woman's highest vocation came in with Luther, who made her piety consist in attending to the fleshly wants of her lord. The Church has had a heavy fight ever since, as the ideals of this arch-heretic spread throughout the world and stultified the higher natures of both man and woman. Little can be done till there is a radical change in the home, which is often a convenient excuse for lethargy of the spirit, lack of charity, neglect of spiritual value, exaggerated attention to corporal well-being, and above all omission of serious theological study for women.

Confection of succulent foods may be well in itself, and enjoyment of hair-raising theatrical thrills, with one's family, may bind them closer together, but the woman who can in the evenings enthrall her offspring with fascinating stories of the Saints, and, when they grow older, familiarize them with the genius of great Catholic thinkers, who concentrates their minds on next Sunday's liturgy rather than on next Sunday's dinner, will do more to bring up an honest generation than the mothers who knew each child's favorite pie. The pie may, on some occasions, have kept him from going outside to court harm, but the crucial point is: When the mother is dead what substitute has she left him for pie?

Much has been expected in the past from that poor drudge, the "queen of the home." She had to nourish and fortify the body of the child, and make him somehow fire-proof against the moral dangers that affronted him on every side whenever he stepped outside the threshold. Politics, i. e., education laws, were not her sphere! Today the ban is removed. She is allowed to care for her child's soul. Therefore, Catholic women who have, against many odds, done your best in the home, come forward in your millions to protect Catholic schools. It is at once your right and your duty, if homes are to exist at all.

London, England.

E. C.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MARCH 3, 1923

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The State and Divorce

ON one and the same day, Senator Capper of Kansas introduces a bill proposing a national divorce law, and a resolution proposing an Amendment to the Constitution which will authorize Congress to consider his bill. Both the bill and the resolution have caused much discussion, some of it scarcely germane to the subject. Many, it would appear, are under the impression that the bill greatly restricts the causes for which divorce is to be granted. This is hardly true, for the bill names five causes, one of which is capable of almost indefinite expansion, thereby contravening the legislation of New York, where two causes only are recognized, and that of South Carolina which allows of none. If Congress is authorized to name five causes, there is no reason why some future Congress, against the protest of a respectable minority, might not name fifty. On the whole, it would seem better that the present constitutional arrangement, under which the regulation of marriage and divorce is reserved to the several States, be left unchanged.

The proper field for legal action which may make our present scandal of divorce somewhat less prevalent and offensive, is the State. It is probably true that a completely Christian, or even a completely civilized, view of marriage and of its sacred obligations, cannot be created by act of the legislature; yet it is also true that it is within the power of the States to curb or destroy a flock of evils which, in some of them, are actually promoted by the law. Even the present legislation, were it consistently enforced, would greatly lessen the scandals which find a congenial home in our courts. Until 1922, divorce was granted in the State of New York for one cause only, and that cause constituted a felony. Yet, although New York granted thousands of divorces under that law, in not a single in-

stance was the guilty party punished. When Judge T. D. Hurley of Chicago stated his intention of enforcing a somewhat similar law in the State of Illinois, the announcement was deemed so novel and reactionary as to call forth newspaper comment in all parts of the country. In cases of this nature, it should everywhere be possible to refuse a divorce, unless action were taken against the offender whose conduct was the ground on which the divorce was sought.

But it is in preventing unwise or unlawful marriages that the State will find a proper sphere for legislation. It can insist upon evidence that the applicants for a license are free to contract marriage, ascertain the consent of parent or guardian, when one of the parties is under the legal age, and require that public notice of an "intention of marriage" be given, either by the calling of the banns in church, or through the newspapers. Finally, it should limit to clergymen and to responsible public officials, the right to solemnize marriage. Public opinion being what it is at present, it will nowhere be possible to embody the Catholic ideal of marriage in legislation, but if these four simple and reasonable requirements were exacted in all the States, we might by degrees free ourselves from the disgrace of a divorce-record worse than that of pagan Japan.

Paternalism at Washington

THE director of the Veterans' Bureau has resigned and action has been taken to arrange for an investigation of the Bureau by Congress. It is not claimed that the director has in any manner been guilty of crime, or even of remissness, but from the outset the Bureau has been a very storm-center of criticism. "It has been reported," said Senator Sutherland, when introducing the resolution, "that there is evidence of waste, extravagance, irregularities, and mismanagement. It has been reported that general dissatisfaction prevails among the officers of the Bureau." If these reports, made on the floor of Congress, be true now, as, in the judgment of the New York *Evening Post* they were true a year ago, it would seem that the Bureau has been able neither to care for the wounded soldier nor to satisfy its own responsible officials.

Yet in establishing the Bureau, the Federal Government was fully within its rights. Indeed, under the perfectly valid theory that the Government is obliged, in charity if not in strict justice, to care for the wounded soldier by teaching him, as far as may be possible, to care for himself, the Government was only fulfilling a plain duty when it established the Bureau. But no sooner is the Bureau created than a flood of criticism breaks forth, and even its best friends have never been able to regard it as an unqualified success. Are the politicians at fault? Has the Civil Service broken down? Is there no gratitude in the country? Or has the Bureau become infected with bureaucracy, the prevailing disease at Washington? Perhaps we come nearer the truth in suggesting that the Government is so overwhelmed with duties which do not properly belong to it, that it has no time to care for those which do.

Some years ago the late Champ Clark, then Speaker of the House, remarked that if the "folks back home" would do their own work, instead of asking Congress to do it for them, Congress might find time and inclination to take care of the duties imposed upon it by the Constitution. "America will be happiest and the union more secure," said Senator Pepper in his Lincoln Day speech, "if our governmental policies are such as to encourage individual initiative and self-development." This philosophy is sound, but it is not acceptable to the advocates of the "social control" theory which has gained much ground since the adoption of the Eighteenth Amendment. At the present time, there are bills innumerable, and as many as fifty proposed Amendments to the Constitution, all of which are intended to convey some new power to the Federal Government, or to commit it to some new form of social action. Through the maternity act and the Volstead act, the Federal Government has undertaken to rock the cradle and to write prescriptions, and it is further proposed, through the Towner-Sterling bill, to transfer control of the schools from the local authorities to Washington.

Wherever the blame may lie, the history of the Veterans' Bureau can afford the reformers no consolation. If the Federal Government fails in those social experiments which it is authorized or obliged to conduct, there is small reason for believing that it will be successful when it breaks through constitutional limitations to establish a regime of paternalism. The next Congress will be asked to consider the creation of a Department of Public Welfare. When will Washington realize that not new Departments but wise laws wisely administered are a government's best contribution to the public welfare?

Christian Couéism

IF he has done nothing else in America, M. Coué has brought home to melancholy minds the truth that we can magnify our troubles by dwelling upon them. Some sufferings are like forward children; they subside when they are not noticed. Persistent physical pain, it is true, should not be disregarded. It is nature's signal that something is wrong with the human mechanism, and the signal should not be answered by repeating M. Coué's formula, but by consulting a competent and conscientious physician. Nevertheless, as the physician knows, the cheerful patient who takes his ills seriously, but not too seriously, will keep the undertaker poor.

What is true of physical pain is true, in its measure, of those dark moods and apprehensions of which we can give no rational account. Dickens did not create, but only sketched, a type when he gave us the redoubtable Missus Gummidge, who in spite of a cheerful environment, persisted in considering herself a sensitive soul, uncommonly exposed to the slings and arrows of outrageous fortune. Accurate as always in his observation of the human comedy, Dickens shows how this "lone, lorn creetur" grew

actually cheerful, when, because of real troubles, she had no time to brood upon her imaginary sorrows.

So in His mercy God often replaces a fancied by a real cross, but He always helps us to bear it. If we could but remember this truth, we should have no need of calling upon M. Coué in our trials of mind or body. God is our Father, and He cares for us; in Christ Jesus who loved us even to the end, we have, as St. Paul tells us, not only confidence and access, but "boldness"; the Holy Spirit is the *Consolator optimus*, our best comforter. We Catholics know in whom we have put our trust, in whom is our sure hope, and our protection against all enemies. The simple Sign of the Cross made frequently during the day, the beautiful little prayer by which we ask that we may daily increase in the love of the Sacred Heart of Jesus, will strengthen us in peace, confidence and joy, when a thousand repetitions of a formula that is in no sense supernatural, must fail.

The New Know Nothings

THE acting district attorney of New York has been trying to discover where Mr. William H. Anderson, chief agent of the Anti-Saloon League, obtained the sum of \$24,700 for publicity purposes, and what he did with it. He remains in ignorance, because, on advice of counsel, Mr. Anderson declines to enlighten him. The district attorney, then, must head the list of the new Know Nothings.

But there are many others. At a hearing before the Supreme Court in Albany, the Reverend G. C. Moore, the Reverend C. W. Spicer, with Messrs. W. H. Marsh and O. S. Poland, all officers of the League, were interrogated. They were quite unable to tell the court how the League had expended its money. "All showed a general lack of knowledge," reports the *New York Times*. No wonder that the judge exclaimed in mild desperation, "Can't we get somebody who knows something? Why is Mr. Anderson not here?" But Mr. Anderson could not be found, and the hearing was adjourned so that Mr. Anderson's own counsel could subpoena him.

Yet certain facts of importance were disclosed at the hearing. It was shown, for instance, that the League had worked against Senator Calder, who was defeated and against Governor Smith who was elected; that it had distributed to the Protestant churches an "educational bulletin," the purpose of which was to suggest the eligibility of certain candidates, and the unfitness of others; and that it provided speakers during the State and congressional campaigns. How much money the League spent in these activities is unknown either to Mr. Spicer, who is a local superintendent, or to Mr. Moore, who is secretary to the board of directors. Only Mr. Anderson knows, and he, at present, is emulating the violet by the mossy stone.

Now the State of New York has no objection to political organizations, but a very wise law requires political organizations to report their receipts and expenditures.

The Anti-Saloon League has always refused to file any report, claiming that it is not a political organization, but an association incorporated by the State for the promotion of educational and moral interests. Perhaps it is not important to note that, according to the Secretary of State,

the Anti-Saloon League is *not* incorporated. What is important is the question, "Is it wise to allow any association, incorporated or not, which engages in political activities, to shield itself from the requirements of the law by claiming that it is a church or a school?"

Literature

Human Evolution in Some Recent Publications

IN the September issue of the *American Journal of Sociology*, the editor, Mr. Albion W. Small, has published an article "The Category Human Process—Methodological Note," covering twenty-three pages. This otherwise able writer attempts to bring the human lot, *i. e.*, the activities of mankind, under some general conception which would embrace its absolute and ultimate meaning. It would seem as if the writer were wedded to the idea of crude evolution and that this evolution must underlie all endeavors of the race. Instead of stating this plainly, the sociologist treats us to a lengthy exposition of human wants, representing human beings as want-generators. These wants are classified under six heads, *i. e.*, health, wealth, prestige, knowledge, beauty, rightness—not rightness. Religion is excluded in this consideration because it is not coordinate with the elemental wants. Regarding the sixth want, rightness, the writer says "the desire to fit has run the gamut from fear of local spirits to aspiration for the establishment of a kingdom of heaven on earth."

In this connection Mr. Small quotes in one breath St. Augustine's wonderful exclamation, "for Thou hast made us for Thyself, and our heart is restless until it rests in Thee"; Renan's famous prayer on the Acropolis to the goddess Athena by whom, "alone the world can be saved," and a strong passage from Isaiah. Monasticism, says Mr. Small, is, "one of the mistakes of every religion that has adopted it." "Medieval Catholicism may be characterized in its ideals as a supreme effort after holiness. As it turned out in its effects upon the monks in general, with conspicuous exceptions, monasticism resulted in distortion, nullification, demoralization of normal personality." We wonder whether the editor of the *American Journal of Sociology* has ever read reliable books on Catholic monasticism, as for instance, Montalembert's "The Monks of the West," or the recent publication, "Monasticism and Civilization," by Rev. John B. O'Connor, O. P., or whether he has ever put his foot inside a Catholic monastery. He would have found that his conspicuous exceptions are quite the rule; possibly also, the real motive of monastic life might have dawned on him.

A further step in Mr. Small's paper leads us to the group process. The human process moves in cycles of conservation of "compatibles among wants." Here an excursus on evolution is introduced. The learned writer has the misfortune or boldness to exhibit to us evolution, *i. e.*, "gradual construction versus instantaneous creation," as a fact, not a theory. He reiterates the fact of evolution and adds, "In short we are convinced of evolution, but we are confused and incredulous about all the proposed explanation of the method of evolution." This of course is a proof for Mr. Small's interpretation of human wants. Is it really credible that a writer can thus deceive himself? Evolution, *i. e.*, gradual construction is just the fact that is in question. We have no proof that organisms have developed from lower into higher species; we do not observe any development of that sort anywhere at present. We grant that such a development may have taken place, but if so, only by the direction of an intelligent Creator. Should Mr. Small be unfamiliar with the recent literature on evolution? How can he parade the Neanderthal man as a fact? Probably the books by Wassmann, Husslein, McCann are not read, although I am sure that these names are known to the *American Journal of Sociology*. An hour or two spent in glancing over McCann's "God or Gorilla" might show Mr. Small how intelligent readers stand aghast at his colossal misstatement on evolution. Again Dr. George B. O'Toole discusses "The Present Crisis in Evolutionary Thought" in the *Catholic Educational Review*, January, 1923. He insists that a "fact" is an observed event, and to use "fact" of a hypothetical event is a gross misuse of language.

After such an attempt it is entirely vain for Mr. Small to point at the end of the article to "Ethical Standards." It is not a pleasure to struggle through the twenty-three pages of Mr. Small's "Note," and the positive result for the thinking reader is nil. The first questions in our Catholic catechism, "Who made you?" "Why are you on earth?" contain infinitely more wisdom and practical philosophy than all the books and journals of non-Christian sociologists.

Turning to another periodical we find that the *Classical Weekly* of October 30, 1922, has admitted to its pages a contribution on "The Origin of Language," by E. H. Sturtevant. In this paper, too, crude evolution of man

from animals is taken for granted and for this unproved supposition phrases like "no doubt" are relied upon to impress the reader with the imaginary explanations of the origin of language. We read: "So primitive man no doubt crawled on his belly like a snake, ran on all fours with the gait of various quadrupeds, strutted like a turkey gobbler, howled like a wolf, whistled like a bird, rolled like thunder" etc., in endless variety. For fully three columns the contributor draws on the imagination to fill in the blank space of his picture. And the fillings are so crude and clumsy that one asks in astonishment, how the otherwise dignified *Classical Weekly* could ever publish such a pot-pourri. The interesting question as such, *i. e.*, the origin of language, on which deep studies have been made, is not touched at all. The whole article is worthless, an insult to the readers, and all this because the writer has put on himself the fetters of evolution and has become its slave. In a later issue, that of January 8, 1922, in a very readable article "Are the Classics Practical?" the reference to the ascent of man is ambiguous to say the least, and the criticism of monkish philosophy evidences a lack of impartial study of history.

Again in the *Historical Outlook* for March, 1922, we have the following pregnant suggestions in "An Outline Syllabus with References," by Harry Elmer Barnes, Ph.D., Professor of History in Clark University (p. 91, col. 1):

IV. The Newer Perspective of Historical Development.

1. Older idea of man as created by special Divine Act on Friday, October 23, 4004 B. C., 9 A. M.

A. Definite providential origin.

B. Divine nature of all of man's equipment and surroundings.

2. The doctrine of the "fall of man" and its consequences for the interpretation of history.

A. Descent from pristine perfection.

B. Impossibility of advancing beyond this paradisiacal condition and the improbability of regaining it.

C. The best state of man in the past rather than in the future.

3. Modern conception of the immense duration of the life of man on the earth and of his gradual development from a bestial condition.

The implications are obvious and made more evident by such references as "White, A. D., 'Warfare between Science and Theology,' Vol. I, Chaps. vi, viii-x."

To go from periodicals to the book world, the "Psychological Principles of Education," by Herman Howell Horne, Ph.D., professor of philosophy in Dartmouth College, though it contains many excellent chapters full of admirable principles and fine advice, shows that Professor Horne, too, is under the spell of evolution. This is fully proved by a number of pet expressions which run through the whole book, for instance, "early development of the race," "selection of favorable variations through manifold generations," "period of primitive animism," and especially, "the modern treatment goes back to the racial and biological background of child life, and, as the scientists say, interprets ontogeny for us through phylogeny." This is a statement of the so called biogenetic

law, which is no law, because devoid of proof. It is only adopted as a learned device to announce as proved that which is to be proved, *e. g.*, that the individual recapitulates the development of the race. This development of the race is to be proved. The so called biogenetic law is a part of Haeckel's fraud. Details may be studied in Wasmann's "Modern Biology and the Theory of Evolution," who terms the so called biogenetic law as applied to man a hoax, and adds: "It would be a waste of time to dwell at greater length upon this fictitious series by means of which Haeckel strives to show that he has successfully applied the biogenetic law to man." Wasmann in the same book quotes eminent scientists who, as early as 1896, declared in scientific circles that Darwinian evolution was dead and buried. But the poison of human evolution is still creeping on through almost all the books, magazines and lectures of science, history, economics, sociology of non-Catholics. Dr. Hans Driesch stated in 1902:

For men of clear intellect, Darwinism has long been dead and the last argument brought forth in support of it is scarcely more than a funeral oration in accordance with the principle *de mortuis nihil nisi bonum*, and with an underlying conviction of the real weakness of the subject chosen for defense.

Nor does the recent set of resolutions passed by the Council of the American Association for the Advancement of Science change the status of the evolution theory in the least. The resolutions were drawn up by three ranking evolutionists and passed by the Council at a meeting whereat only twenty-nine out of one hundred and twenty-six members were present; nor did it ever appear before the general body. F. HEIERMANN, S. J.

LOVE TO LOVE

Lampades ejus lampades ignis atque flammaram.

Let Him who designed the Rose,

Woo me with Beauty;

Surely to love such a Lover,

Is exquisite duty.

Still,

I can harden my will—

Love may be cold to Beauty.

Let Him who imagined Orion,

Thrill me with Power;

Show me the starry spaces,

He will give me for dower.

Yet I

From His embrace may fly—

Love does not yield to Power.

But when He of the Infinite Heart,

Entreats me for love,

Where on the earth or the sea

Or the heavens above

Can I hide?

From the lamps of His fire,

From the burning flame of His desire—

The Crucified!

Love calls to Love.

SYLVIA V. ORME BRIDGE.

REVIEWS

At the Feet of the Divine Master. By ANTHONY HUONDER, S. J. Freely adapted into English by Horace A. Frommelt. St. Louis: B. Herder Book Co. \$1.50.

This splendidly practical meditation book for busy parish priests has long been known under its German title *Zu Füßen des Meisters*. Short, yet pithy, is each meditation, written in such a way that the busiest priest can reach for the book in the early morning and, reading for five or six minutes, carry an inspirational thought away with him for the day. Father Huonder knows the joys and sorrows, pleasures and hardships of the priestly life, for he has been a priest himself for years and has been the friend of a many a fellow worker in Christ's vineyard. He tells us in the opening words of the preface: "In Christ, our Lord, we have a priestly ideal which neither can nor will lose its freshness and vigor." To keep our brother Priest before us invitingly is the purpose of the book. Religious, also, who are not priests will find much food for thought herein. F. P. LeB.

The French Revolution. A Historical Sketch. By WALTER GEER. New York: Brentano's.

The drama of the French Revolution affords inexhaustible material for the historian. For Englishmen and Americans, if they have read Carlyle's turbulent epic on the subject, incomplete as it is, it will not be easy to find any other substitute. For although untrue to historic facts, it glows with life and has something of the tumult and chaos of the Revolution itself. Hence its popularity. The present volume has none of the dramatic power of the masterpiece of the sage of Chelsea. It makes no pretence at a scientific presentation of the theme. Neither does it claim to have gone deeply into documentary sources. No notes or references are given. A short bibliography is, however, added to the text. The narrative is simple and clear. The author's judgment of the Duke d'Orleans is too lenient, those of Louis XVI and Marie Antoinette too severe. J. C. R.

Anne Marie. A Friend of the Maid. By SOPHIE MAUDE. Glasgow: P. J. O'Callaghan.

What a quaint old story! And yet withal so simple that even the most unlearned will find pleasure in the reading. The setting is the little village of Domrémy in the early fifteenth century. This is a sad tale of love, of the enduring love of a friend for a friend. Anne Marie, a little peasant girl of nine summers, at sundown creeps from out her grandmother's yard adown a green way to a fair orchard, and there the little one finds the Maid kneeled down to pray; Jeanne D'Arc turns, sees Anne Marie, calls the child and tells her: "I will love you truly, and you shall tend my lambs." Such was the beginning of Anne's love for her who was to be called "The Maid of Orleans." One morning Anne wakes up to find her friend vanished, for the call had come to save fair France. And Anne Marie follows after, child as she was, for her love could brook no parting. So the story runs, a story within a story, the one true, the other fiction; until the tragedy of Rouen is reached, and the true story ends, and shortly after the story of Anne Marie ends too. Those to whom St. Jeanne D'Arc is dear should read "Anne Marie," and those who know not the Saint should read it too, for Anne Marie will surely make them other "Friends of the Maid." J. J. McC.

Human Life as the Biologist Sees It. By Vernon Kellogg. New York: Henry Holt and Co. \$1.50.

This little book may be considered as a succinct, popular yet avowedly accurate statement of the modern biologist's attitude towards man, by one who is widely known for his work and writings. The author, though verbally temperate in his assertions and though particular to insist on the real limitations of biology, mis-

reads man. He thinks that for man to be genetically unrelated to animals by descent means that he is "something outside of Nature" (p. 97), something "supernatural," thus showing the traditional misunderstanding of fundamental concepts. How dangerous is the mechanistic concept of life, to which he feels drawn, is well portrayed (p. 39): "If I myself am not yet convinced that all of humanism is to be dumped together with all the rest of nature into the common pot of chemicalism it is chiefly owing to my wife and child." They simply won't tally up as mere machines. There may be such a thing as "biological memory," if rightly understood, but the author's juvenile, though much exploited, negress-chimpanzee recognition scene might well be consigned to oblivion. The reviewer, however, would like to submit in its stead, an instance of "biological memory" adequately probative of man's animal descent. Walking in a woods one day with an elderly friend, this gentleman said: "Father, I do so love to put my face up against a birch tree!" "Yes?" "You know I think it proves that my ancestors lived in birch trees." That "thigmotrophic jowl-to-bole urge," to speak scientifically, was biologically reminiscent to the extent of definitely fixing the ancestral habitat! F. P. LeB.

John Motley Morehead and the Development of North Carolina 1796-1866. By Burton Alva Konkle. Philadelphia: William J. Campbell.

It has not for years been the reviewer's good fortune to meet with a recently published book so intensely interesting, pleasing and instructive as "John Motley Morehead." The motto *Quiescere non possum*, adopted in youth, accompanied and inspired him until his closing days. The constantly progressive and uniformly wise development of North Carolina was largely due to the earnestness and patriotic devotion of Morehead; and to his unselfish and hearty co-operation with the efforts of men of such recognized ability as William Gaston. In the recital of his life story there is no evidence of any petty politics nor unworthy self-seeking, but an unfaltering disposition and determination to promote by the surest and soundest means the general welfare of his State. This is evidenced by his long struggle for a revision of the State Constitution; by his protracted efforts for State-wide education; by his sane and progressive advocacy for the building of railroads, canals and other transportation facilities; by his relentless opposition to what is to us today a rather bewildering subject, the banking system of the times; and particularly by his antagonism to the Jacksonian slogan "To the victor belongs the spoils." For the zeal and diligence of the author, we have naught but the highest esteem, though we greatly regret that the splendid judgment he displays in the selection of men and incidents described and recorded is not matched by his literary style. M. J. S.

The Kansas Court of Industrial Relations. By JOHN HUGH BOWERS. Chicago: A. C. McClurg & Co.

Labor and Democracy. By W. L. HUGGINS. New York: The Macmillan Co.

Both these books are written in defense of the Kansas Court of Industrial Relations. The record of benefits obtained through the court's decisions is set before us and its judgments approved. That the public should have an adequate supply of those commodities essential for the life of a civilized people is a proposition that none will gainsay. During the less than two years of its existence the working of this tribunal has helped no little to secure this happy result. We can however scarcely share the optimistic view of the first author who predicts for this method of protecting the public against loss during strikes, lockouts, and other disputes between labor and capital, long enduring beneficent results. Capital can easily withdraw from the State of Kansas,

as it has done in other places. For example the capital invested in the great sugar refining industry has abandoned its old home in New Jersey. Should this occur in the essential commodities, State ownership would be inevitable; and State ownership is a menace, for it opens the way to Communism. The second defense of the latest experiment to protect the general public from the evils of industrial warfare is written by the presiding judge of the Kansas Court of Industrial Relations and the author of the bill which subsequently became the Kansas Industrial Act. Naturally the writer in describing the administration of the court and in reviewing the cases already decided by the court is loud in its praise and blind to its defects, especially the mistake of attempting to use the same method of adjusting disputes between groups as between individuals, as though a million individuals can be jailed as easily as one. The Kansas Court of Industrial Relations is an interesting subject for study.

B. T. G.

Theologia Moralis: Tomus I. Theologia Fundamentalis. ARTHUR VERMEERSCH, S.J. Roma: Università Gregoriana.

One is glad to note that the present important work links the name of the distinguished Roman professor with the Louvain Scholasticate, the scene of his labors for so many years. It is the first publication in the theological section of the *Lessianum* Library, an undertaking inaugurated by some professors of the Jesuit College in Louvain to honor the memory and perpetuate the work of their great predecessor, Leonard Lessius, *theologiae lumen; exemplar et forma veri theologi*.

The contents of this first volume are the usual treatises collectively known as "Fundamental Moral." They furnish the author an opportunity of illustrating in some measure those characteristics which, in his judgment, should distinguish twentieth century treatment of moral theology. The demands which this coming generation of moralists is called upon to meet, are summarized under three headings. (1) More vigorous thinking and more vigorous reasoning in testing conclusions. Father Vermeersch has long been known as an ardent advocate of scholastic moral theology, that system of acute observation under the microscope of reason and patient dissection with the syllogistic scalpel. Rapid surveys, snap judgments, appeals to feeling, to instinct and to common sense not infrequently close the avenue to progress both in theoretical and applied morality. Real contributions will always reflect mastery and maturity of thought. (2) A fuller recognition of the positive and constructive aspect of moral theology. He complains of an unwarranted tendency to narrow the scope of this study to what is of strict obligation, and claims that more regard should be had for the practise of the virtues. Moral theology should shed its light not merely on the broad way of sin, but on the narrow path of the Christian ascetic. Hence the word *Consilia* is inserted in the title of this book. (3) Greater readiness to face new problems. It were idle to deny that modern living and modern learning have created new problems. Basic moral principles do not need and cannot admit revision, but between them and their application clouds of obscurity have gathered in the political, social and, perhaps especially, in the psychological world of thought and action. Thoroughness of treatment in many lines of erudition bears witness to Father Vermeersch's industry. There is everywhere a happy blending of speculative and practical, of old and new, of courage and caution.

B. T. G.

BOOKS AND AUTHORS

A Spiritual Year Book.—Few recent biographies, even of the spiritual life, have created as deep an impression as that of Father William Doyle, S. J. Throughout the length and breadth of his own land and America it has been read, and many souls have been drawn nearer to God thereby. Father Doyle's friends then will all be pleased to find in "A Year's Thoughts" (Longmans,

\$1.75), by Professor Alfred O'Rahilly, extracts culled from letters, diaries and retreat notes, and arranged as a series of daily thoughts. No one who has read his life is at all surprised to find Father Doyle writing: "I cannot deny that I love Jesus, love Him passionately, love Him with every fibre of my heart."

New Vulgate.—A very handy and serviceable edition of Father Hetzenauer's *Biblia Sacra*, in five volumes (\$5.00), has been issued by the Pustet firm. Each volume is about the size of a small breviary. The type is clear and the marginal notations are a decided help to the reader. This edition would serve as an appropriate gift to a seminarian or priest friend.

Sociological Pamphlets.—The dangers inherent in the use of the sociological textbooks commonly adopted in non-Catholic schools are pointed out by the Rev. Albert Muntch in his pamphlet "Some Fallacies of Modern Sociology" (St. Louis: Central Bureau of Central Verein, \$0.10). Materialistic evolution is a commonplace with such authors and unethical principles follow as a necessary consequence. Abundant passages are cited by the author.—"Is There a Catholic Sociology?" (Macmillan), by N. E. Egbert Swann, is written from the Anglican point of view and issued by the Society for the Promotion of Christian Knowledge. Aside from some statements to which exception must be taken the views expressed here are eminently Catholic and based upon the sane traditionalism which goes back to the Middle Ages for the correct principles that should guide us in industrial and commercial life.

Essays.—C. E. Montague in "Disenchantment" (Brentano's) writes a series of papers on a soldier's view of the late war. The title explains the purpose of the book. It is an unqualified condemnation of the age-old appeal to force, a very strong argument, cynical at times and biting, against the patriotism of thoughtless boys, fiery old men and diplomats. Montague calls on the millions of ex-service men in Britain to get behind the League of Nations and outlaw war.—"G. K. Chesterton" (The Chelsea Publishing Co.), by Patrick Braybrooke, is an appreciation. It is as an essayist that Chesterton stands out among modern writers. Braybrooke gives Chesterton credit for his many gifts, is sympathetic in his appraisal, and a bit worried for fear the Catholic Church may limit the power of this gifted writer. Chesterton's claim to poetic fame will rest on "The Ballad of the White Horse." The author disagrees with Chesterton on divorce and spends a good deal of time in the disagreement. There is little of value in this part of the book, in fact it mars an otherwise clever appreciation.—The reader of "Our American Humorists" (Moffat Yard, \$2.50), by Thomas Masson, will be surprised—at least the reviewer was—that there are so many of them. The author divides them into majors and minors; the sketches of the majors are almost entirely written by the subjects themselves, and in almost every case one is treated to a specimen of the style of humor, that has made the subject of the chapter worthy of a place in the book. "Our American Humorists" is a book that is full of encouragement in these dark days of many problems, for it is an assurance that while we have so much humor among us, democracy is safe.—"Phantasia of the Unconscious" (Seltzer), by D. H. Lawrence, makes us wonder what reason anyone could conjure up for inflicting this volume of unsavory inanities on a peaceful public.

Books of Instruction.—"Apologetics and Catholic Doctrine, Part II, Catholic Doctrine" (Gill), by the Most Rev. M. Sheehan, D. D., is a succinct yet clear exposition of the main doctrines of the Church. Priests and teachers will find it helpful in their dealings with converts and pupils.—In "High School Catechism or The Baltimore Catechism Explained," Mgr. P. J. Stockman

(Hollywood, Cal.), presents an explanation and interpretation of the older catechism in accordance with Holy Scripture, and ecclesiastical and patristic teachings. The book ought to provide ample matter for religious instruction during the four years of high school studies.—"Early Christian Times" (Longmans, \$0.50), by a Sister of Notre Dame, is an unpretentious booklet which purposes to interest Catholic youth in the history of the first years of Christianity. The Acts of the Apostles are re-written in a readable, attractive form for young minds.—"Catechism Theology" (Longmans, \$1.25), by the Rev. J. B. McLaughlin, O. S. B., is an explanation of Catholic dogma designed for the use of teachers, but written in terms that children can understand. While admirably adapted to this purpose, it will also serve as a splendid aid to those engaged in the instruction of converts. Care, however, must be used to explain the author's identification of spirit and mind in the sphere of the spiritual universe.—"The Sacristan's Handbook—A practical guide for Sacristans" (Benziger), by Bernard Page, S. J., is a book which will save a sacristan from incurring the censure said to have been passed by a Pope, when observing an irreverent person in the sanctuary: "That individual is either a pagan or a sacristan." It instills both what is to be done and the reverence with which it should be done.—Dr. Roderick MacEachen of the Catholic University has issued "Religion—Third Course" (Macmillan), thus carrying forward the set of instructive books which have come from his pen. The clearly printed page and attractive format of the volume are in keeping with the clarity of its thought.

Fiction.—"Mystery at Geneva" (Boni, \$1.75), by Rose Macaulay, is a clever mystery story. The author protests that it is not a skit on the League of Nations and yet it is difficult to accept this statement as the story moves from chapter to chapter with a vein of irony running through each incident. The writer could have omitted touches that will offend religious readers.

In "Peradventure" (Putnam), Robert Keable writes of a soul that seeks God and finds only silence. Readers of Benson's "Initiation" or Thompson's "Hound of Heaven" will realize the difference between writers who have the background of Faith and those who are blown about by every wind of doctrine. Keable's story, well written and well constructed, leaves the reader as unsatisfied as is the unfortunate moral coward who is the hero of a depressing life experience.

"The Gentleman from San Francisco and Other Stories" (Seltzer, \$1.50), by I. A. Brunin, is a collection of four plotless stories, good in translation, excellent in description, but uneventful in theme. A gruesome death overtakes each central figure. The booklet is meant for the modern school of realism; to the rest of us it appeals in whispers only.

"The Snare" (Houghton, \$2.00), by Rafael Sabatini, is a war story laid in Portugal with Wellington's character as a background, and told with the persuasiveness of seeming historical accuracy. British military honor, intrigue, jealousy, and a delicate love tale are interwoven to an artistic finish.

"The House of Five Swords" (Doran, \$2.00), by T. Tupper, is a novel of the gentle uplift; no thrills; no novelties of plot; no plot of great dimensions. A fireside story.

"Days of the Colonists" (Stokes, \$2.00), by L. Lamprey, are sketches true to history of real live boys and girls who spent their days in the early colonies. The author supplies his readers with a fund of information, and has made the great pioneers of our thirteen original colonies live again for us.

"The Voice at Johnnywater" (Little, Brown, \$1.75), by B. M. Bower, has a ghost in it, and a psychic cat—by far the heroine of the tale—and Gary and Patricia, lovers of course, whom we leave quite happy after a series of pleasant mishaps.

"Being Respectable" (Harcourt), by Grace H. Flandrau, is an unattractive story of drab vulgarity about an "intercoastal millionaire." Incidentally the book is a striking example of how far the sophisticated woman writers of the day have drifted from the standards that obtained when being respectable presupposed avoidance of coarseness and indelicacy.

BOOKS RECEIVED

- Bobbs Merrill Co., Indianapolis:**
The Novel of Tomorrow, and the Scope of Fiction. By Twelve American Novelists. \$1.25.
- Brentano's, New York:**
Fauna at Prayer. By Leolyn Louise Everett.
- Cambridge University Press, Cambridge:**
Stories of the Victorian Writers. By Mrs. Hugh Walker.
- Catholic University of America, Washington:**
St. Basil and Greek Literature. By Leo V. Jacks, M.A.
- George H. Doran Co., New York:**
On. By Hilaire Belloc. \$2.00; Religion and Biology. By E. E. Unwin.
- Doubleday, Page & Co., New York:**
The Letters of Lord and Lady Wolseley (1870-1911). Edited by Sir George Arthur. \$5.00; R. U. R., Rossum's Universal Robots. A Play by Karel Capek. Translated by Paul Selver. \$1.50.
- E. P. Dutton & Co., New York:**
The New Spirit in English Verse, an Anthology for Readers and Reciters. Compiled and Edited by Ernest Guy Pertwee. \$1.50; Modern English Essays. 1870-1920. Five volumes. Edited by Ernest Rhys.
- George G. Fetter Co., Louisville:**
A Corner in Celebrities. By Alice Elizabeth Trabue.
- Guire & Co., Boston:**
Problems and Methods of Literary History. By André Morize.
- Harper & Brothers, New York:**
The Immigrants' Day in Court. By Kate Holladay Claghorn. \$2.50.
- B. Herder Book Co., St. Louis:**
The Anchor's Window. By a Nun of Tyburn Convent. \$1.50; Catholic Ritual and Tradition. By Rev. Francis H. Prime, C.S.S.R. \$1.25; The Triumph of Love. By Benedict Williamson. \$3.00; Cecil, Marchioness of Lothain. By Cecil Kerr; The Anchorhold. By Enid Dinns; The Churches of England. By One Who Has Tried Them. \$0.60.
- Henry Holt & Co., New York:**
The System of Animate Nature. Two Volumes. By J. Arthur Thomson, M.A., LL.D. \$6.00.
- Houghton, Mifflin Co., Boston:**
Education in a Democracy. By Dallas Lore Sharp. \$1.25; The History of Medicine in Its Salient Features. By Walter Libby. \$3.00.
- B. W. Huebsch, New York:**
The Theories of Evolution. By Yves Delage, M.D., Sc.D., and Marie Goldsmith, M.Sc. Translated by Andre Tridon, M.A.; Social Change. By W. F. Ogburn. \$2.00.
- P. J. Kenedy & Sons, New York:**
The Words of Our Lady. A Series of Conferences Upon the Recorded Words of the Mother of Christ. By Fr. William (Hanly), O.S.F.C. \$1.35; Life Everlasting. By the Rt. Rev. J. S. Vaughan. \$2.75.
- Alfred A. Kopf, New York:**
Early Civilization. By Alexander A. Goldenweiser. \$5.00; Sterne's Eliza, Some Account of Her Life in India; With Her Letters Written Between 1757 and 1774. By Arnold Wright and William Lutley Sclater. \$3.50; Golden Bird Poems. By James Oppenheim. \$1.50.
- Longmans, Green & Co., New York:**
Louis Napoleon and the Recovery of France (1848-1856). By F. A. Simpson. \$6.00; A Year's Thoughts. Collected from the Writings of Rev. William J. Doyle, S.J. \$1.75.
- The Macmillan Co., New York:**
Contemporary American Novelists, 1900-1920. By Carl Van Doren; Problems in Dynamic Psychology. By John T. MacCurdy, M.D.; A Scrap Book. By George Saintsbury. An Old Castle and Other Essays. By Caleb T. Winchester. \$3.00; Is There a Catholic Sociology? By N. E. Egerton Swann; English and American Philosophy Since 1800, a Critical Survey. By Arthur Kenyon Rogers. \$3.50; The Making of Latin, an Introduction to Latin, Greek and English Etymology. By R. S. Conway, F.B.A. \$1.60; Peeps at History. By E. L. Hoskyn, B.A.; History of American Red Cross Nursing. Official. \$5.00; Matter and Spirit. By J. B. Pratt. \$1.50; An Introduction to the Psychology of Religion. By Robert H. Thouless. \$2.50.
- Marshall Jones Co., Boston:**
The Significance of the Fine Arts. Published Under the Direction of the Committee on Education of the American Institute of Architects.
- The Michigan Education Company, Lansing:**
The Great Myth. By John C. Wright.
- Princeton University Press, Princeton:**
The Walls of Hamelin. By C. W. Kennedy. \$1.50.
- Fr. Pustet & Co., New York:**
The Lost Ring. A Play for School Commencement Exercises. By Rev. Andrew Klarmann, A.M. \$0.50; Score by Chas. A. O. Korz. \$0.75.
- G. P. Putnam's Sons, New York:**
One Who Gave His Life. War Letters of Quincy Sharpe Mills. By James Luby; Rome and the World Today. By Herbert S. Hadley; Edgar A. Poe, a Psychopathic Study. By John W. Robertson, M.D.
- Thomas Seltzer, New York:**
The Mirrors of Moscow. By Louise Bryant. \$2.50.
- Small, Maynard & Co., Boston:**
Richard Middleton. The Man and His Work. By H. Savage. \$3.00.
- The Stratford Co., Boston:**
Challenges. By Christopher R. Stapleton. \$2.00; Unto the Hill. By Edward Nelson Dingley. \$2.50; What Civilization Owes to Italy. By James J. Walsh. \$5.00; The Catholic Controversy in the New Testament Light. By the Rev. J. H. Boldridge.
- The Threefold Commonwealth Publishing Association, New York:**
The Threefold Commonwealth. By Rudolph Steiner. Translated by E. Bowen-Wedgwood. \$2.00.
- Joseph F. Wagner, Inc., New York:**
Catechism of the Council of Trent. Translated into English, with Notes. By John A. McHugh, O. P., and Charles J. Callan, O. P.

Sociology

Free Thought and Free Speech

I HOPE it is not disrespectful to Mr. Bertrand Russell, whose "Free Thought and Propaganda" has recently been published in this country by B. W. Huebsch, to say that he reminds me of Mrs. Jarley's Wax-Work. It is quite true, I believe, that he is not extensively patronized by the crowned heads of Europe, nor favored by the nobility and gentry of his own kingdom; nevertheless, like the masterpieces gathered by Mrs. Jarley, he is "always the same, with a constantly unchanging air of coldness and gentility." Hence when Mr. Russell asserts that religion has not, on the whole, been a force for good, and expresses his hope that "every form of religious belief will soon die out," he need not be taken too seriously. It is all part of the exhibition. Writing on free thought he feels obliged to furnish a specimen. To imagine an article by Mr. Russell without some declaration of this kind would be as easy as to imagine Mrs. Jarley's maid of honor in the time of Queen Elizabeth without her famous gold-eyed needle, to which, it will be remembered, Mrs. Jarley always directed the visitor's attention. So too is Mr. Russell meticulously careful to point out that he is a believer in no religion; but when he steps out of character and forgets for the moment that the world's welfare is not dependent upon the number of pop-guns he can discharge against the granite walls of revealed religion, he can both stimulate and instruct.

The present volume is unhappily disfigured by those gratuitous attacks upon religion which, of late years, have been associated with the author's name. His old-time delusion that knowledge must contradict Faith, has become an obsession. Religious belief kills the intellectual life, because, he seems to say, it imposes restrictions. He forgets that a restriction is not necessarily fatal; he himself thrives under many. The tenure of his lectureship at Cambridge is not wholly free from certain requirements which, as a man reasonable in the ordinary affairs of life, he does not consider destructive of his freedom of thought, even though they do not, apparently, meet with his wholehearted approval. He accepts them, because he knows that you cannot conduct a college, or a family, or a football-team, or a butcher-shop, or any association in which clash and conflict arising from differences of desire and opinion are possible, on a *laissez-faire* policy. Even in a mob there is frequently a leader. Clash and conflict do not necessarily imply personal hostility, but they may easily be a bar to rational progress. Liberty itself is not secured except at the cost of restriction; law and order always mean that certain personal rights, and even preferences, are relinquished for the common good. Like many of his school, Mr. Russell, it seems to me, does not care to distinguish between the right to hold an opinion or belief, and the right to express it. I have no reason to consider that he counts blasphemy among the factors of

progress, yet that conclusion might be rightly drawn from his condemnation of the English law against that disorder. If he believes that science, civilization and culture, are promoted by the practise of blasphemy, or that it is essential to the proper development of self-expression, he is at liberty, as far as the law is concerned, to entertain this belief, to set on foot a movement to repeal the law, or to indulge in blasphemy in the privacy of his apartments. The law does not attempt to control his opinions and beliefs, but leaves him perfect freedom to form such judgments as he considers warranted by the facts.

But Mr. Russell is a member of society, and since he must live in some sort of commune with his kind, he must, in the exercise of his rights, have due regard for the rights of others. If Mr. Russell enjoys the legal right to remain undisturbed in his conclusion that revealed religion is a lying fable, I have an equal right to remain undisturbed in my conclusion that revealed religion is the most sacred of all truths. That conclusion the genuinely religious man counts the most precious of his possession; he is infringing upon no man's right in asking that it be protected. The law against blasphemy and other attacks upon religion, need not be considered as an approval by the civil power of Christianity, although, doubtless, it was so intended at the time of its adoption. Viewed simply as an ordinance intended to promote peace and good order by protecting the individual against serious annoyance, it has a rightful place among the laws of civilized peoples. As has been said in an American case, it is not the purpose of the law "to prevent or restrain the formation of any opinions, or the profession of any religious sentiments whatever, but to restrain and punish acts which have a tendency to disturb the public peace" (*Commonwealth v. Kneeland*, 37 Mass., 206, 221). "To prohibit the open, public, and explicit denial of the popular religion of a country," writes Swift, in his "System of Laws" (II, 823), "is a necessity measure to preserve the tranquillity of the government." Again, it was held in a Pennsylvania case that

The infidel who madly rejects all belief in a Divine Essence may safely do so, in reference to civil punishment, so long as he refrains from the wanton and malicious proclamation of his opinions, with intent to outrage the moral and religious convictions of a community, the vast majority of whom are Christians. (*Specht v. Commonwealth*, 8 Pa. St., 312.)

As Zollman points out in his "American Civil Church Law" (p. 16), the law forbids blasphemy solely on the ground that it is likely to provoke a breach of the peace, and he adds, "To hold that such an attack is protected by the constitutional guarantee of religious liberty, would be an enormous perversion of the meaning of the Constitution."

Like every constitutional right, the right of free speech must be controlled by considerations of the common good. Were every man free to insist upon the exercise of what he deemed to be his inalienable rights, and in such manner as seemed to him proper, there could be no such

thing as society. The proposition, then, that I am, and ought to be, free to express publicly whatever I conceive to be true or useful, is clearly untenable in any rational scheme of society. Nor should it be thought that this unlimited freedom is the freedom guaranteed by the First Amendment and by the Constitutions of the several States. The American theory is that while the civil power may not dictate to the individual what he shall say or publish, it may punish him if in the exercise of his right he has transgressed the limits of good order. It is not always easy to define these limits with precision, and serious difficulties may ensue, especially in a representative democracy, when an attempt is made to curb the full and free discussion of political policies, or of the conduct of government by the agents of the people. Yet even such discussion cannot privilege falsehood or malice. In general, the American theory of strict accountability for the use of the right to speak and to publish, has tended to prevent license and to foster a desirable freedom.

P. L. B.

Education

Chatter from Boston

IN the shadow of St. Paul's last Summer I accosted a worthy citizen of London-town whose speech marked him as one born within the sound of Bow Bells. My purpose was to ask the precise location of St. Paul's School; with what must have seemed an insufferable air of patronage, I informed him that it was "somewhere" in the immediate neighborhood. It is well to mind one's book at school; had I done this, I would have known that the school is not near St. Paul's, but in West Kensington. I now think that my citizen, with the courtesy which in London puts us Americans to shame, was trying to give me this information. Unfortunately, since his English was quite unintelligible to me, I wandered about, gaining much knowledge of Cheapside, Watling Street and Ludgate Hill, but none whatever of St. Paul's School.

Perhaps my loss was not great. Glancing some days ago through that model guide-book, Hare's "Walks in London," I happened on a page which gives a clearer insight into the purpose of the famous school founded by Dean Colet than would have been afforded by a visit to the modern institution. It was founded in 1512, and was intended to provide for 153 poor boys; the worthy Dean choosing this number as being that of the fishes taken by St. Peter. No doubt he trusted that it would take little English fishes for Peter's successor through the ages, but that hope was frustrated by the religious revolution even then brewing at Wittenberg. The foundation was dedicated to the Child Jesus, but from the beginning it took the name "Paul's"; so that, says Strype, quoted by Hare, while "the true name of this school is Jesus' School. . . the saint hath robbed his master of the title." Erasmus, to continue my paraphrase of Hare, wrote an interesting

description of his friend's school. Over the master's chair there was a figure of the Child Jesus "of excellent work, in the act of teaching, whom all the assembly, both at coming in and going out, saluted with a short hymn." The "hymn" was rather a prayer, and a beautiful one. Is it still said by the boys at St. Paul's?

O my most sweet Lord Jesus, who whilst yet a child in the twelfth year of thine age, didst so discourse with the doctors in the temple at Jerusalem as that they all marveled with amazement at thy superexcellent wisdom: I beseech thee, that in this school, by the tutors and patrons whereof I am daily taught in letters and instruction, I may be enabled to know thee, O Jesus, who art the only true wisdom; and afterwards to have knowledge both to worship and to imitate thee; and also in this brief life so to walk in the way of thy doctrine, following in thy footsteps, that, as thou hast attained mete glory, I also, departing out of this life, happily may attain to some part thereof. Amen.

And over the figure of the Child Jesus was a Latin inscription:

*Discite me primum, pueri, atque effingite puris
Moribus, inde pias addite literulas.*

Or, in Milman's translation:

Children, learn first to form pure minds by me,
Then add fair learning to your piety.

It is quite clear that old St. Paul's was a school of the kind which Professor Sharp of Boston, through the pages of the *Atlantic Monthly* and of his recently published book, has been proscribing as unfit for a democracy. For it was a Catholic school, the same in every essential detail, as our modern Catholic school, and Professor Sharp believes that the Catholic parish school is "one of the most mistaken institutions in America." I suspect that he does not know very much about the Catholic school, or the religious school. He has no love for the private school, but over the religious school he pours the largest vials of his disapprobation. You cannot send a child through a religious school "even though American and produce the safe American mind." I pause and ponder. Cardinal Gibbons . . . Chief Justice White . . . Lieutenant Fitzsimmons, the first, and Chaplain Davitt, the last officer to fall in the world war . . . and the thousands of other alumni of Catholic schools who gave their lives for their country; can it be said that these lacked "the safe American mind"? Or is it possible that Professor Sharp, or any other man of average intelligence and information, hazards a doubt of the patriotism taught in the schools of the Catholic Church?

Yet, he sorrowfully records, we have "religious schools, thousands of them; and we send our American children by the tens of thousands to them, schools named with old names" [that of our Lord Jesus Christ, for instance], "not with the new name of our nation." For this last fault, surely they may be forgiven. Some of us were bred in a philosophy which taught that ours was a federated republic, not "a nation"; but passing over this academic question, what is "the new name of our nation"? Has it been recently rechristened? And who imposed the "new name"? Nor will most of us perceive the importance of

banning "old names." I have heard of public schools called after Pestalozzi, Dante, Chaucer, Shakespeare, Tennyson, Dumas, Goethe and Schiller; the list embraces a variety of preferences. But I do not see why a boy who goes through a school named for George Washington or General Pershing should be advanced to the head of the class in patriotism, while a youngster whose school bears the Holy Name of Jesus, or the dear name of His Holy Mother, or of Bede, Augustine, Cyril, Cyprian, Peter, Paul, or of any of the long line of God's heroes, lovingly cherished by our Catholic ancestors through nineteen centuries, should be held suspect. To point this matter of names, I may be permitted to remark that Lieutenant Fitzsimmons came from a college in Kansas, dedicated to the Mother of God, while Chaplain Davitt's Alma Mater is a Massachusetts college whose name recalls the Cross and Passion of our Saviour.

"My child," writes Professor Sharp, "is first a national child. He belongs to the nation before he belongs to himself." Not from any well of Americanism undefiled was this silly chauvinistic chatter drawn, but from a pool defiled by that abominable philosophy of State-worship which reached its climax, under Bismarck and Napoleon, in the bureaucracies of Prussia and France. We who are Americans hold that the State exists for the good of the citizen, not the citizen for the good of the State; we who believe in Almighty God contend that the child belongs first to his Creator, and next to his parents. If the child is trained by his natural guardians in his duty toward God, there need be no fear that he will fail in his duty either to his fellow-citizens or to the State. *Discite me primum pueri.* That is the sure foundation; on it all else must be built.

PAUL L. BLAKELY, S.J.

Note and Comment

New Catholic Magazine

THE beginning of this year saw the birth of a new Catholic magazine *Catholic Truth*, issued in England by the Catholic Truth Society of London at the modest rate of 3s. 6d a year. The purpose of this our younger confrere is well expressed in the opening editorial note:

In general, therefore, the purpose of the paper will be the forwarding of the aims and interests of the C. T. S., as described in its Articles of Association, and the editor will at all times welcome helpful suggestions from branches or from individual members in any part of the world . . . Accordingly, *Catholic Truth* will publish articles explanatory and "antidotal," as suggested by the needs of the moment, and the dangers that threaten our civilization through the rejection in various degrees of Christian faith and morality.

AMERICA wishes great success and long life to this latest champion of unchanging Catholic truth.

Big Income from Petty Sales

THE story about the little drops of water and the little grains of sand finds its modern commercial application in the Woolworth five and ten cent stores. The

clear profits to the company owning these establishments, after all charges, taxes and dividends had been paid, were for the past year \$17,624,399. We have not heard however that any of the girls behind the counters have been raised into the millionaire list by their wages. It is stated that the profit per dollar on sales last year was 10.95. The highest previous record reached in 1916, was 10.01 cents per dollar.

Papal Blessing for Catholic Press Work

A SPECIAL blessing, sent by the Holy Father to all who assist in the work of the Catholic Press Month, received by Bishop Walsh, of Portland, chairman of the N. C. W. C. Department of Press and Publicity, reads:

Holy Father most gratified, congratulates the Hierarchy and editors of Catholic press for devoting month to diffuse among people knowledge of life and spirit of St. Francis de Sales, recently declared patron of the press. His Holiness augurs a still greater success for the press in its endeavors for faith and fatherland. He willingly accords a special blessing to the editors of each paper and apostolic benediction to all supporters of the Catholic press in the United States.

The document bears the signature of the Papal Secretary, Cardinal Gasparri.

Strike Against Piece Work System

THE sixth stand taken by the International Ladies' Garment Workers' Union against the organized employers in their industry is on the question of the piece work system. Their argument is thus briefly given in a statement which claims that the piece work system is an evil to the workers and a handicap to fair-minded employers:

The system of piece work is an incentive to the employees to work with an intensity detrimental to their health, particularly in view of the fact that the industry is highly seasonal, that the periods of plentiful work are rare, and the workers in such seasons are tempted to make up for the lean periods of the year by over-exertion. Occupational diseases, and particularly tuberculosis, so frequent among the workers in the needle trades, are directly traceable to this peculiar system of piece work.

The majority of the 20,000 strikers are women and girls.

The St. Paul Program

THREE educational courses now being conducted at St. Paul are offered through the mail to all readers. They deal with the "English Reformation," "Apologetics, the Defense of Religion" and "Public Speaking." The first of these courses is given by Archbishop Dowling himself, the second by Dr. Moynihan, President of St. Paul Seminary, and the third by Dr. Cullen, Rector of St. Thomas College. Important questions of the day are also treated by local speakers from St. Paul and Minneapolis, under the auspices of the Twin Cities' Council of Catho-

lic men, which has inaugurated this movement. To render the courses available to the entire country multigraphed copies of the current lectures are made and mailed, together with all back numbers, to any one who may wish to apply for them. Expenses are paid by the charge of three dollars for each course or seven dollars for the three combined. Those interested in this work should write to the General Secretary, P. W. O'Grady, the Commodore, St. Paul.

Migratory Families in Eastern States

WE have often heard of migratory labor; attention is rarely called to the migratory family. Hundreds of families, according to the statement published by the Children's Bureau of the United States Department of Labor, annually migrate from various eastern cities to work upon truck farms. It is estimated that over 2,500 children leave Philadelphia each spring before the close of the school year to work with their parents. The migrations begin in February and reach their height in the strawberry season. In one school it was found that a third of the children had left for farm work. The majority do not return until the end of October. It is not remarkable that seventy-one per cent of such children are retarded. Twenty-one per cent are from two to six years below normal grades. In Maryland it was found that barn-like sheds had been provided by the farmers in which the migratory families camp. One or two large rooms were shared by from thirty to one hundred persons of both sexes and all ages. Usually each family group was given a section on the floor about six feet square, separated from the neighboring group by no partition except a board one foot in height. In Maryland, New Jersey and Virginia about 3,600 children were found by the Children's Bureau working upon truck farms.

Starvation in Germany

THE German mark has now become almost worthless. This means that the money carefully saved to provide against the day of need and distress has been practically lost. What was once considered a small fortune and might well have sufficed to protect its owner against hunger and cold in old age has now been reduced in value to the equivalent of perhaps less than a single American dollar. According to one of the last letters received from Germany an ordinary loaf of wheat bread cost 3,000 marks at the time. Its price is probably much higher now. Countless families that were well-to-do have sunk into abject poverty and beggary. A Catholic of refinement and learning who with his wife and children has been reduced to this condition writes to us:

Hunger is painful, but most of all when we can no longer give the children what is most necessary to sustain life. Meat and butter are not necessary and we can readily dispense with them. We have not had them for years. But to live without bread and at least a little lard and without fuel and clothing, is unfortunately

impossible. As long as my wife and I can pray the last heart throb shall be gratitude for our benefactors across the ocean.

Catholic hospitals and convents, the writer adds, can hardly support themselves any longer. The Holy Father and the Catholics of Sweden and Holland have just given aid to the impoverished Catholic priests and students. What American Catholics have already done for the starved and tubercular children of Germany is remembered with a warm sense of gratitude. Our readers may be certain that whatever they will send to AMERICA for the relief of this suffering is a charity well bestowed and doubly blessed.

Prison Statistics on Private and Public Schools

FROM the assumption that private schools produce more criminals than public schools a writer in the *Sacramento Bee* draws the conclusion that therefore "the Oregon School bill should be declared constitutional." The Rev. Leo Kalmer, O.F.M., chaplain at the Illinois State Penitentiary, in Joliet, proves both assumption and conclusion to be false. The assumption is based upon statistics of the Joliet penitentiary in question, but Father Kalmer, after careful investigation, can find four State penitentiaries only that give any figures for previous attendance at public or private schools on the part of the prisoners. The reports making this distinction are from Folsom, Cal., 1918; Carson City, Nev., 1916; Eastern Penitentiary, Philadelphia, 1917; and Western Penitentiary, Pittsburgh, 1917. The percentages are as follows:

	Private School Only	Public School Only	Both Schools
Folsom	0.86	90.41	1.9
Carson City	1.4	70.6	4.1
Eastern Penn.	7.0	61.5	20.0
Western Penn.	4.29	78.04	...
Total	13.55	300.55	26.0
Average	3.39	75.14	8.67

The percentage of those who had attended no school at all was 12.80. The assumption therefore that private schools are filling the penitentiaries is without foundation. But even if the percentage were not as favorable for the private schools as the above figures clearly show it to be, the conclusion would nevertheless be false when the writer in the *Bee* argues that criminality is due to the ideas of right and wrong imparted in private schools. In religious schools certainly that ideal is upon a higher plane than it can possibly be in schools without religion, so that if pupils from religious schools go wrong it is in spite of the better moral training that was given them, and surely not because of it. The experience of the prison chaplain is that such criminals have as a rule long ago neglected their religion and discarded or forgotten the good principles whose observance would have saved them from a course that led to the prison cell.